



CENTENNIAL

Quigley, Robt. E.
715 Spruce St. (6)

of the

CATHOLIC CENTRAL VEREIN

of

AMERICA

1855

1955

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. 48

July-August, 1955

No. 4

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Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.50 the year; single copies 25 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917. Authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo. Additional entry as second-class matter at the post office at Effingham, Illinois.

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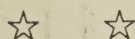
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SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. 48

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A CENTURY OF UTOPIAN DREAMS AND CATHOLIC REALISM

A CENTENNIAL TRIBUTE TO THE CENTRAL VEREIN

A CENTURY AGO, in November of 1856, to be exact, Etienne Cabet died in St. Louis after a lifetime of pathetic failures in his enthusiastic efforts to found a socialist utopia in the once-Mormon city of Nauvoo, Illinois. The past century, indeed, has produced an extraordinary number of utopian experiments and a veritable library of utopian literature. The majority of those experiments were cast in America, the land par excellence of daring experimentation and hopeful ventures. There was Cabet's own *Icaria*, Bulwer Lytton's *The Coming Race*, Howell's *Altruria*, Bellamy's *Looking Backward* and Noyes' *Onedia*. Those who, like Cabet and Noyes, ventured to put their utopian theories into practice ran up against the cunning and covetous thing called human nature, and ended their dreams and days in bitter disillusionment.

The utopian romances remain as rather dry and brittle literary curiosities. Who now recalls that the ardent if misguided Robert Owen tried to found a colony in New Harmony, Indiana, or perseveres in reading Bellamy's *Boston?* And while all these secular utopias were being thought out or tried out, the Catholic Central Verein was relieving human want, spiritual and material, in most practical ways. And while many Socialist day-dreams have ended in Communist nightmares, Catholic social action has helped lift the burden of suffering from baffled and bewildered humanity. The contrast recalls the words of *Rerum Novarum*:

"The pains and hardships of life shall have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man as long as his life lasts. To suffer and endure, therefore, is

the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If there be any who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose and constant enjoyment—they delude and impose upon the people, and their lying promises will only one day bring forth evils worse than the present. *Nothing is more useful than to look upon the world as it really is and at the same time to look elsewhere for a solace for its troubles.*"

Some Utopias Compared

A brief glance at Utopianism, ancient and modern, helps in the appreciation of the realism of Catholic social action. The ancient utopias, Plato's *Republic*, Campanella's *City of the Sun*, Bacon's *New Atlantis*, and St. Thomas Moore's classic, have this in common, that they acknowledge that the things which upset society come from man's own unregenerate nature. Greed, envy, lust, avarice and the other vices that upset the harmony of human relations, they agree, come from man's mind and heart, and with these all true reform has to begin. As the most direct way of eliminating these they advocate a sort of communism such as the members of the religious orders practice.

In Plato's *Republic*, the people lead lives of Spartan simplicity, ruled over by Guardians who live as austerely as any Trappists. All things are held in common, even wives and children, lest jealousy disturb the harmony of the State. In Moore's *Utopia* the State lives "as one household." Each of its cities is divided into four quarters, in

each of which there is a market-place with store-houses, from which the father of each household fetches what he requires without money or pledge. The *Republic* and *Utopia* were vocational in their social structure. Every individual was required to occupy a place in them according to his natural ability. Moore's Syphogrants, who were the elite governing body like Plato's Guardians, saw to it that there were no drones in the happy hive. Not only did they decree that every man should follow a trade, but that all should take their turn in farming in case of emergencies.

The Grecian philosopher and the saintly English statesmen were content to leave their ideal commonwealths in the air. The Dominican Friar, Campanella, who borrowed many ideas from them, encountered many trials and tribulations when he tried to bring them down to earth by forming a utopian society of his own in Calabria. His *City of the Sun* went into final eclipse when some over enthusiastic followers tried to overthrow the authority of the Spanish king in 1599.

Bacon's *New Atlantis* forms an interesting link between the ancient and modern utopias. As a pioneer of the new learning, he was the first to look Westward, with the limitless possibilities of a new world, for the realization of his dreams for a better society. The older utopias were all based in the past and presented to us in running order. We are given a flash-back to a Golden Age and we are not told how their inhabitants came to be as they were. In the modern Chromium Age varieties we are invited to dip into the future and are given instructions in Socialism to help us understand how man, by altering his environment, may bring heaven down to earth. The ancients realized more realistically that the enemies of harmonious social life are within human nature; the moderns, influenced at some remove by Rousseau, entertain the rather curious belief that man himself is essentially good and only needs to change his surroundings to live at peace with fellowmen. In spite of the frightful evidences to prove its existence, modern utopographers refuse to believe in the reality of original sin.

Symptoms of Social Unrest

Utopias invariably appear in times of great crisis and unrest. They are symptoms that humanity is impatient with the old order and in the mood for something new, more in accordance with the latest instinctive urges and social philosophies. To the

Greeks of Plato's day it seemed as if philosophy was about to answer all the riddles of the universe. Thomas Moore, Campanella and Bacon were scholars in whom the Humanistic spirit of the Renaissance glowed with intense desire to better the world by a recall to the culture of Greece. It was a time of great discoveries and a quickening of the tempo of history.

The accumulated crisis in the religious, political, social and economic spheres, which were beginning to come to a head in the 19th century, gave us Cabet's *Icaria* and the *Western Republic* of Auguste Comte. These two books were published in the same year in France. The utopia fever crossed to England and was caught by that romantic socialist, William Morris, who produced his *News From Nowhere* in 1890. Morris was a supreme craftsman, and his utopia was a craftsman's paradise. He believed that the panacea to all social ills lay in giving citizens an appreciation of beauty. Like the central figure in Bellamy's book, the narrator looks back through the ugly years of class conflict and wars, years darkened by the smoke of the Industrial Revolution and Commercialism. In the New World of Morris the spirit of the great Catholic Ages is recalled, as is the authority of that Church "to whom heaven and the life of the next world are such a reality." Morris painted a picture of a world in which man has become perfect in mind and body, tolerant, gentle and wise, following his own inclinations but in such a manner as to clash with no other man, a world "where men and women are free, happy and energetic, and most commonly beautiful of body also, surrounded by beautiful things of their own fashioning."

Socialist America

Of the utopian romances which placed their *mise-en-scene* in the U. S. A., Edward Bellamy's *Looking Backward* is the most curious. It visualizes a Socialist America in the year 2000 A. D. The hero, who travels forward in time, explains:

"Early in the present century the evolution (of Socialism in the U. S. A.) was completed by the final consolidation of the entire capital of the nation. The industry and commerce of the country, ceasing to be conducted by a set of irresponsible corporations and syndicates of private persons at their caprice and for their profit, were entrusted to a single syndicate representing the people, to be con-

ducted in the common interest for the common good. The nation, that is to say, organized as one great business corporation in which all other corporations were absorbed; it became the one capitalist in place of all other capitalists, the sole employer, the final monopoly in which all previous and lesser monopolies were swallowed up, a monopoly in the profits and economics of which all citizens shared. In a word, the people of the United States decided to assume the conduct of their own business, just as one hundred odd years before they had assumed the conduct of their own government."

This change was not brought about by revolution. It was simply that "public opinion had become ripe for it and the whole mass of the people was behind it." Bellamy's dream reads like *Paradise Regained* to the uncritical: "No man has any care for the morrow, either for himself or his children, for the nation guarantees the nurture, education and comfortable maintenance of every citizen from the cradle to the grave." Presumably in the Federation of American Socialist States the seven deadly sins would cease to trouble or disturb the social order once the paternal state relieved its citizens of men's responsibilities and reduced them to the level of obedient, unquestioning children. But whereas *Looking Backward* is a mere piece of fiction, *The Communist Manifesto* was intended to be taken in deadly earnest, and it suffers from the same fallacy of believing that, once the dictatorship of the proletariat has been attained, envy, greed and the other vices will melt away.

Those who relish an ultra-modern taste in utopian romance will find plenty of it in the writings of H. G. Wells, especially his ingenious *Modern Utopia*. By applied science and eugenics he figured mankind could fashion a stainless world. The Wellsian utopia was no mere blest isle of content, but a planet set far off in the seas of infinite space. There science has so modified man's environment that human nature can be its own angelic self. There are general good manners, good sense and good living in this best of all possible worlds. Religion has been outgrown, and in place of priests and statesmen there is an intellectual elite called the Samurai.

But alas for the Wellsian dream, and indeed for all Pelagian dreams which hold that man can lift

himself by his own shoe-straps! Science was the Wellsian shoe-strap, as the Catholic Church was his pet aversion on which he heaped all the vituperation of which his small, vitriolic nature was capable. Wells, who was so convinced that science would plan our world to a state of ordered perfection, died with the sound of bombs in his ears during an air-raid on London. Shortly before that he had written in his very last book, what was almost his last sentence, and a pathetic commentary on his blindness of heart: "The attempt to trace a pattern of any sort is absolutely futile. . . Our doomed formicary is helpless as the implacable Antagonist kicks or tramples our world to pieces. . . The writer is convinced that there is no way out or round or through the impasse. It is the end."

Return from Utopia

Utopianism would remain a harmless day-dream if it had been confined to the pages of romance. When it became translated into fact, it became a hideous nightmare. The passion for planning, for subjecting the individual to the mass, for world government, for the elimination of private property and the privacies of the human mind—all these you will find in utopian fiction and Soviet dominated territories. In a remarkable book entitled *Return From Utopia* (Faber and Faber), Richard Law has passed judgment on the practical applications of these dreams of a painless world. It was written in a country where Socialist planning had reached its limits, where the Devil had been thrice denied—by Liberals, Conservatives and Labor—and where the Pelagian experiment had ended in a big flop. The prospect of a shining utopia as the prize of years of rationing and regimentation does not seem to have enthused the British public. The Western nations are returning from utopia towards the ancient ideal of which our utopias are pale caricatures—the Christian Commonwealth. The pre-occupation among our thinking men with the problem of evil is indicative that the Devil is being given his due once more. For it was the denial of the existence of evil and of original sin from which all social evils stem, that vitiated all utopian schemes for bettering the world by merely adjusting man's surroundings. We now know men are not made better by the wider distribution of chromium fitments. "The fault, dear Brutus, lies not in our stars, but in ourselves." In the East the utopian

experiment continues at a fearful cost in human suffering.

In the end the Catholic Church is proving herself more realistic than all the scientific social planners who pride themselves on their realism. Her attitude was well expressed in a phrase of Cardinal Newman: "*Quarry the granite rocks with razors or moor the vessel with a thread of silk; then may you hope with such keen instruments as human knowledge and human reason to contend against these giants, the passion and pride of man.*" The Church, in her two thousand years of experience of human nature, would never have committed the silly fallacy of Marx of supposing that once the proletarian paradise had been achieved in a storm of hatred and class vengeance, men would suddenly subside into a calm of beatific brotherliness. In the beginning of her existence St. James had written: "From whence are contentions among you? Are they not of your concupiscences which war in your members?" A more recent writer, G. K. Chesterton, put it this way: "There is one little defect about man, the image of God, the wonder of the world and the paragon of animals—he is not to be trusted." The Church knows that unstable fusion of filth and fire, of misery and magnificence that is in the heart of man, and she starts her social reforms from that candid acknowledgment, and from the Divine assertion—"the poor you shall have *always* with you."

In contrast to the utopian dreams, ending in such frightful disasters, the progress of Catholic social action, like that of the stars, has gone on *ohne Hast und Ohne Rast*. Utopias have been written and put into practice since the Catholic Central Verein began; but which one among them has really eased the burden of human sorrow or brought such quiet happiness to men as has the CCVA? It did not set out to bring heaven down on earth, but, more modestly and more realistically, to lift earth a little nearer heaven. It did not plan to rid the world of suffering, but to ease it a little and make it endurable the while, since we are citizens of no lasting city. It reckons with the passions and pride of man; therefore its members pray that the heart of man may be touched, for not otherwise will its ideal of *Pax Christi in Regno Christi* be realized. The CCVA does not aim to mould docile and passive citizens of a utopian state, but intelligent lay members of the Church militant after the ideals of Cardinal Newman so deeply admired by the great-souled Dr. F. P. Kenkel. For "the craving for universal fusion," which Dostoevsky in *The Grand Inquisitor* calls "the third and last torment of man," and which is an integral part of all utopian planning, Catholic action offers the practical consequences of the Communion of Saints, and the universal Brotherhood of all men who acknowledge God as their Father.

LIAM BROPHY, PH.D.
Dublin, Ireland

If men are to strive with all their might to build a temporal society where private initiative can flourish without fear, where the rights of the individual are fully respected, so that the aptitudes and abilities of each can find full expression, and where everyone can cling with heart and soul to the highest principles of morality and religion, they must put their faith in spiritual values, confident that these will triumph over the forces of dissolution and discord.

What is at stake is not only the interests of the working class and its admission to the full exercise of its responsibilities, but the future of human society as a whole. The labor movement cannot rest satisfied with material success, a fuller system

of safeguards and security, and a greater measure of influence on the economic system. It cannot visualize the future merely in terms of opposition to other social classes or the excessive subordination of the individual to the State. It must seek its objective on the plane where your Organization has placed it, that is to say, on the plane of universality—as the Encyclical *Quadragesimo Anno* proposed—in a social order where material prosperity is the outcome of the sincere collaboration of all for the common weal, and serve as a foundation for the higher cultural values and, above all, for the unbreakable union of hearts and minds. (POPE PIUS XII to the Governing Body of the I.L.O., November 19, 1954)

SOME THOUGHTS ON THE PROBLEM OF FAMILY WAGE*

I.

ANYONE TRYING TO GET a clear picture of the Catholic teachings on the "family wage" will have a difficult time of it. The first thing he will find out is that various writers mean different things by what they call "family wage." The second thing he will soon become aware of is the fact that there is no unanimity of opinion as to the moral foundation of this wage. Different moral philosophers insist with equal vehemence on various types of justice as its ethical basis. But what is particularly unfortunate is the fact that few authors bother to examine the *economic* implications of the family wage.

No attempt will be made in this article to offer a solution of the problem. Nevertheless, something might be gained from a clarification of the issue.

Meaning of "Wages"

Obviously, the question of the family wage is an aspect of the problem of a fair or just wage. To know what could be meant by a fair wage, we must first determine what is meant by a "wage" generally. We may define a wage as a return derived from the productive function of labor, or more technically, as that distributive share in the value produced by economic activity which is allocated to labor or to those contributing their labor services. There are, as is well-known, various agents of production. They combine to create utilities of various kinds, i.e., to produce additional wealth. Labor is one of these factors. What labor contributes is called *wages*. It makes no difference whether it is my own efforts which produce this income or whether it is the services of someone I have hired, except that in the case of hired labor, wages are an income to the employee and a price paid or costs incurred by the employer. But whatever the type of work or income from it, a wage is always a return from or to labor and, ordinarily, a monetary compensation related to the value of the services rendered.

If that is so, then it is understandable that some object to the very term "family wage." They say that if a wage is essentially related to service, it cannot also be related to the state in life of those rendering the service. Be that as it may, it is evident that in the long run wage payments cannot exceed the values which labor has produced. Now, while it is true that no law or reform program could ever demand or make it possible that more is distributed in the form of wages than labor has earned or produced in the first place, it is equally true that ordinarily the worker cannot be expected to be content with a wage continually below the value of his services.

Determining Factor of Wages

But what determines the value of labor? We know from experience that wages are subject to change. They tend to fluctuate, like the prices of ordinary commodities, with supply and demand. In the long run and under competitive conditions, prices tend to equal cost of production. If they are higher, competition will drive them down, if they are lower, production will be curtailed and the ensuing scarcity will push them up again.

This "mechanism" does not work well or not at all in the case of the factor, labor. Manpower is a matter of human resources or population. Population, however, is not normally created with a view to future utilization in the labor force. Thus, potential manpower once "supplied" cannot, or can only inadequately, be adjusted to market and price changes.¹⁾ All leading classical economists have taught that if wages, the price of labor, would not at least cover the cost of bringing up a family, there would be fewer children, and the future labor supply would dwindle. Unfortunately, people are not inclined to worry about the welfare of future generations. What determines the exchange value of labor, thus, is not, at least not in the first place, the cost of raising potential

*) Paper presented at the 23rd annual convention of the National Catholic Conference on Family Life, March 17, 1955, St. Paul, Minn.

1) Unions may hold back manpower but they do not control human resources.

manpower or of sustaining the actual labor force, but consumer demand. As Dale Yoder expressed it: "The value of any contribution to production depends fundamentally upon the value placed by consumers on the finished product."²)

The Popes on a Family Wage

If then, wages are, like most costs of production, "price-determined," how can they ever be made to conform to the needs of the wage-earner's family?

It is significant that the Popes in their encyclicals do not (as far as I can see) ever use the term "family wage." They rather speak of a wage sufficient to enable the workman to maintain himself and his family in reasonable comfort. *Rerum Novarum*, the earliest encyclical dealing exclusively with the conditions of the working classes, makes no explicit statement with regard to a so-called family wage. O. v. Nell-Breuning, S.J., who otherwise believes that the demand for such a wage is favored by some of the phrases of Leo XIII and can even be logically deduced from them, considers it quite impossible that specific reference to it "had been omitted designedly."³) Pope Pius XI is the first to demand in so many words that eventually "in the state such economic and social methods . . . be adopted as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for 'the laborer is worthy of his hire.'" (*Casti Conubii*, no. 123) He still leaves open the question as to whether the worker has a claim in justice to such wage. In the following year, in the encyclical *Quadragesimo Anno* (1931), he states clearly that the workers "must (!) be paid a wage sufficient to support him and his family." (no. 71) Again, however, nothing directly is said about the moral-philosophical foundation of this claim nor about the relationship of such a wage to the productivity of the worker. In the encyclical on Atheistic Communism (*Divini Redemptoris*, 1937, no. 52) Pius XI seems to go one step farther, in that he states "social justice cannot be said to have been satisfied as long as workingmen are

denied a salary that will enable them to secure proper sustenance for themselves and for their families. . ."

It is of great significance that Pope Pius XI does not in any of his encyclicals speak of an obligation of the individual employer to pay a family living wage. This does not, of course, mean that in the opinion of the Holy Father no such obligation ever exists. It rather seems to mean that he wishes to stress another aspect of the problem, viz., that conditions should or even must be such as to enable the worker to earn and for the employer to pay, such a wage. No type of justice obliges individual employers to do the impossible, such as measuring wages on the basis of the actual size of the families of their employees rather than on output and productivity. A wage, if it is a wage and not a benefit, relief, or charitable contribution, is and remains a remuneration for labor services, eventually paid out of the product of the worker's industry. The problem, thus, can only be one of proper evaluation of these services. If the worker is not paid the true value of his work or if the employers are unable, for reasons beyond their immediate control, properly to evaluate the services rendered them, or to pay wages that truly reflect the value of these services, then all concerned are obliged in conscience to strive for conditions that would make it possible to pay the worker the true equivalent of his services.

This, and nothing else, is what social justice demands. Unfortunately, "social justice" is often made to play the role of a *deus ex machina* or of a dignified jack-in-the-box. If nothing seems to justify a desired measure or wished-for solution, then social justice, so-called, pops up, as it were, to solve the difficulty. Such misuse of the term seems to be largely due to the fact that the idea of social justice is not easily understood. Section 51 of the encyclical *Atheistic Communism* gives probably the clearest and most concise explanation of this virtue. It says that we must not regard one another as mere private individuals, but must always take into account the fact that the human beings we deal with and many of their social organizations are also parts of the social whole, co-members with us of the social body. Thus it is not sufficient that in social relations the demands of exchange justice (commutative justice), which justice concerns itself only with the *quid-pro-quo*, be satisfied. We must, rather, act in such a way

²) Except in the case of personal services, labor is demanded only indirectly, namely insofar as it is needed for the production of commodities directly desired. Hicks, p. 1.

³) *Reorganization of Social Economy*, Milwaukee, 1936, p. 173.

as to enable our fellowmen both to fulfill their duties towards the common good and to enjoy the benefits of social welfare.

Wages and Family Maintenance

Now there can be no doubt that it would not be in the public interest and that social peace and order would be endangered if wage earners, forming as they do the largest group in our society, would normally not be in a position to take proper care of their families. From the fact that there are so many "whose exclusive, or at least indispensable, source of income is found in the sale of (their) labor power"⁴) we may safely draw the conclusion that in the divine plan their way of earning a livelihood is meant to be a normal and proper way of supporting those also who depend on them. Pius XI has expressly rejected the teachings of those who hold the wage contract to be intrinsically evil. (Q.A., no. 64) Of course, there are others who do not condemn the wage contract as such, but feel that the predominance of the wage relation, i.e., of economic dependency, in our present-day economic order is unsound and may, *inter alia*, account for the fact that it is so difficult to provide large portions of industrial society with an adequate family income.⁵) We need not, at this time, investigate the tenability of this proposition. It makes little difference to those affected, whether adequate wages cannot be paid for essential or for accidental reasons. In either case, social justice would oblige all concerned to work conscientiously for a removal of the impediments, be it through interim arrangements and "built-in" changes or through sweeping reforms. It all depends on local and historical circumstances and political prudence.

Heinrich Pesch, S.J., has expressed the opinion that in order to understand the justice of the so-called family wage, it is not sufficient to look

upon labor services only from a casual point of view.⁶) The family, he says, has no share in the services performed, does not participate in the creation of the utilities resulting from the work done, and, therefore, has, insofar, no claim to a "return." That is why we must see work also teleologically, that is, with regard to its intrinsic purpose. It is generally recognized that work is for most people the normal means of gaining a livelihood. It is also quite obvious that a certain portion of the population, such as children, mothers, the aged, etc., cannot earn an adequate, if any, living for themselves, or only to the detriment of their own physical and spiritual welfare and that of the family and the community at large. Few people would deny a healthy and industrious worker the right to marry and to found a family. Hence a wage should normally and ordinarily at least suffice to support a family of normal size exposed to average risks. In other words, the employer is not expected to make special allowance for the families of his workers, i.e., to pay something extra for which he receives no specific additional services, but the normal services of the individual worker should be worth a wage that would suffice to support a normal family in decent comfort. It makes no difference whether the worker is actually married or not, whether he has no children, a few or many children, for the wage is an equivalent for the services rendered by the worker and not for the children born to him. To illustrate this point: it may be assumed in certain occupations that wages or salaries earned in them should enable the employee in question to buy an automobile. The employer does not pay for the car nor does he vary wage payments according as a given employee actually buys or does not buy a car. He rather pays a wage or salary that would, *de facto*, enable the worker to acquire a car. In the same manner it is assumed that in a well-organized and perfectly operating social economy, "labor as a factor of production will command a price which enables the adult worker to maintain a family according to

⁴) Goetz Briefs, *The Proletariat*, New York, 1937, p. 24.

⁵) Even so careful an observer as Rev. O. v. Nell-Breuning, S.J., feels that "exclusive dependence on wages is not natural." He writes in his commentary on *Quadragesimo anno*, that "the Pope is anxious not to be understood in the sense that, as a result of a law of nature, the family of the worker must live on the wages of the head of the house. It is by no means a natural condition, or one demanded by nature, that the family shall have no other means of support than the wage income of its father and head." (*Reorganization*, p. 174) A greater amount of economic independence could perhaps be achieved through decentralization. Cf. this writer's booklet *Economic Aspects of Industrialization*, St. Paul, Minn., 1943.

⁶) *Lehrbuch der Nationalökonomie*, vol. V, Freiburg, i. B., 1923, p. 637, Father Pesch would probably have agreed with Dr. A. Stolk who in his work *Enkele Beschouwingen over Het Gezinsloon*, Rotterdam, 1921, said that "a family wage exists when in valuing labor, account is taken not only of the work itself but also of the worker and his rights as a man, particularly the right to form a family." Quoted in Hugh R. Vibart, *Family Allowances in Practice*, London, 1926, p. 8.

the standards appropriate to the economic productivity of a man of full working ability.”⁷⁾ Thus, as Eberhard Welty, O.P., has pointed out, the “family wage” is not a substitute for what might be called the performance wage, i.e., a wage conceived as equivalent of the worker’s labor, but rather its measure and norm.”⁸⁾ If the normal wage of an efficient adult male worker would not under ordinary circumstances at least be sufficient to support a family of average size, “one would be forced to assume that Divine Providence has imposed duties upon fathers of families without supplying them with the necessary means to fulfill their obligations.”⁹⁾ “If we do not want to despair of the wisdom of the Creator,” Father von Nell-Breuning, S.J., writes, “we must ascribe to human work the power *per se* to supply the neces-

sities of life of a humanity propagating and increasing in conformity with nature.”¹⁰⁾ “Unless it is denied,” says Rich. E. Mulcahy, S.J., in explaining the wage theory of Father Pesch, “that nature has provided men with the ability to fulfill their obligation to support themselves and their families . . . and that the goal of the economy is to provide for the needs of all the people, it must be held that in modern circumstances labor power is of a sufficient value to enable them to earn a family living wage. For in the modern division-of-labor economy the common and only source of revenue for the great majority of men is their wage.”¹¹⁾

(To be continued)

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MINORITIES IN SOVIET RUSSIA *

III.

(Concluded)

II. Trade Unions

THE MEMBERS OF TRADE UNIONS have no right to participate in the direction of the affairs of their trade union, which in reality is directed by the Communist Party and its local committees. The only right of the members is to raise their hands in favor of the nominated candidates, who are always elected “unanimously.” Under the first occupation by the Soviets it sometimes happened that the workers voted against the nominated candidates, or proposed new ones. At present such “counter-revolutionary” activities no longer occur, as every worker knows the results of such dissidence.

A typical example illustrating who obeys whom is given by the leader of RAHVA HAAL of June 9, 1949, which says explicitly that the local “cells” of the Communist Party in the factories must see to it that the factory committees of trade unions check on the fulfilment of the collective bargains.

The majority of the leading men of the free Estonian trade unions, which had existed since 1905, were arrested and deported to Russia already in 1941. Let us mention only some internationally known names, viz., the former president of the General Federation of the Estonian Trade Unions, J. Piiskar; the former vice-president of the General Federation of the Estonian Trade Unions, A. Gustavson; and the former president of the Central Union of Railway Workers, J. Rukki. Most of them have lost their lives in Siberian concentration camps.

The following extract from a resolution of the first congress of the International Confederation of Free Trade Unions in December, 1949, in London, makes a suitable summary of the above-described facts: “The Congress declares that the

⁷⁾ Msgr. John Messner, *Social Ethics*, St. Louis, Mo., 1949, p. 763.

⁸⁾ Herder's *Sozialkatechismus*, Freiburg, i. B., 1953, vol. II, p. 51.

⁹⁾ Weber-Tischleder, loc. cit., p. 528; the authors refer to L. Garriguet, *Manuel de sociologie et d'economie sociale*, Paris, 1924, p. 436.

¹⁰⁾ *Zur Sozialen Frage; Worterbuch der Politik*, Freiburg, i. B., 1949, vol. 150.

¹¹⁾ *The Economics of Heinrich Pesch*, New York, 1952, p. 126.

*) This article and the two in foregoing issues of *SJR* form Chapter IX of a forthcoming book, *World Minorities*, by Dr. Junckerstorff. In view of Soviet Russia's present simulated change of policy, these articles possess a singular timeliness. (Ed.)

so-called trade unions of the countries of Central and Eastern Europe under the domination of Communist totalitarian regimes, imposed against the will of those peoples, are not free, independent and democratic organizations which defend the interests of the workers, but governmental instruments designed for the organized exploitation of workers for the benefit of a state capitalism serving the USSR, the principal beneficiary."¹⁾

12. Employment

In order that nobody should be able to choose employment without the express permission of his superior, or to avoid compulsory transfer to another job, an effective system of control has been established in Estonia. The decree of the Council of People's Commissars of the Soviet Union, dated December 20, 1938, ordains the establishment of so-called labor books, which were introduced in Estonia already in 1941 (*Esti NSV Teataja*, 1941, No. 36 och 55). The above mentioned decree rules that every worker must have a labor book in which the dates of starting work and leaving as well as reasons for this change of job or transfer to another job, and dismissal have to be registered. The labor book is kept by the administration of the enterprise. The worker receives it only on leaving, i.e., when he has been permitted to leave, or on dismissal; in case of a change of job or transfer, the book is sent to the new place of work by the administration. The above-mentioned decree ordains explicitly that the administration can employ workers only in case their labor books are in good order, i.e., when they have been dismissed from the former place of work, or when they have received permission for leaving it.

The reports of persons who have managed to escape from Estonia recently reveal that many industries in Estonia at present use the labor of compulsorily transferred workers, Estonian as well as Russian. This applies especially to all oil shale mines, the textile factories in Narva, and the peat industry in Ulila, but lately also to railways where nobody any longer seeks employment voluntarily because of the severe punishment for the least negligence. Last year the oil shale mines of Ahtme were worked by young men seventeen years of age who were compulsorily transferred to work there. Recent information from Estonia

reveals that after the repatriation of German POW's who had been working in the mines, the number of women and men, compulsorily transferred there to work in their place, has been correspondingly increasing.

"Reality, however, stands in direct opposition to these propaganda phrases," truthfully states the memorandum of the Estonian Socialist Association, which was presented to the Delegates at the Paris Conference in 1946. "In the first place, the Estonian workers have been deprived of the right to choose their places of residence and of work, but they may at any time and without right of appeal be transferred from one place of residence and of work to another, deported from Europe to Asia, at the pleasure of the government. We are not referring here to the deportation of 'undesirables,'... but to the completely legal 'bondage' of all the workers," says the above-mentioned memorandum."²⁾

13. Conditions of Work

The decree of the Presidium of the Supreme Soviet of the Soviet Union, dated June 26, 1940, ordains that workers and employees who are absent from work without a valid reason, are to be prosecuted and sentenced to so-called correctional labor (to be served at their place of work) for up to six months with a twenty-five per cent reduction of salary (Art. 5). Being late for more than twenty minutes or leaving the place of work for more than twenty minutes before the lunch interval or closing time, is considered equivalent to absence without a valid reason. Factory directors and office managers who omit the prosecution of workers and employees for this breach of discipline are also subject to punishment. The decree of the plenary session of the Supreme Court of the Soviet Union, dated August 15, 1940, forbids the courts of justice to mitigate the punishment of workers prosecuted for absenteeism or tardiness on the plea of their being Stakhanovites or exemplary workers, since such breaches of discipline prove that they can be neither Stakhanovites nor exemplary workers! If the culprit, while serving his sentence, is late again or leaves the place of work for more than twenty minutes before closing-time, the decree of the plenary session of the Supreme Court of the USSR, dated

1) Kaelas I. c., p. 37.

2) Kaelas I. c., pp. 39, 40.

July 23, 1940, ordains that the rest of his sentence is to be converted to imprisonment in jail.

Punishments for breaches of discipline are especially severe with regard to transport workers. Paragraph 59³ of the Penal Code prescribes for them imprisonment for a term up to ten years when their absence from work or tardiness has caused economic losses, accidents or breaches of the timetable; in case the absenteeism or tardiness is due to bad intent, the culprit can even be sentenced to the death penalty. On the railways of Soviet Estonia, which were again put on a war-time footing in the autumn of 1949, every district chief is authorized to punish breaches of discipline administratively, without the sentence of a court of justice, with arrest up to fourteen days. For this purpose even a special arrest room has been established in every railway district.³⁾

14. *Standard of Living*

The president of the International Centre of Free Trade Unions in Exile, former Secretary of the Estonian Trade Union Federation, Johannes Mihkelson, presented the following reliable data to the delegates of the Free World Labor Conference in London in December, 1949:

Food and clothing a worker could buy for his monthly wages:

	1939	1941	1944	1949
Rye bread, kg.	398	555	260	100
or Beef, kg.	114	93	20	10
or Pork, kg.	84	66	20	10
or Butter, kg.	38	36	10	5
or Sugar, kg.	170	100	52	21
or Potatoes, kg.	1592	1562	650	350
or Shoes, pairs	7	2	2	1.3
or Ready-made suits	1.5	0.5	0.5	0.4

In reality the situation of the workers is even more difficult than the data of the above table show because there is a constant shortage of food and clothing. Not to mention sugar and butter, even bread has often to be bought in the black market at considerably higher prices. On the isle of Saaremaa, where fishing has always been the most important industry, there is now even a shortage of fish, the reason for this being, as was explained at meetings in 1949, that fish had to be sent to the People's Republic of China who were

fighting against the Western imperialists (according to a fisherman who escaped from Saaremaa at the end of 1949).⁴⁾

15. *Social Security*

Men of sixty years who have worked for at least twenty-five years, and women of fifty-five with twenty years of work behind them are entitled to old age pension. The amount of old age pension is usually fifty per cent of the wage, in case of underground and unsanitary work, sixty per cent of the wage, of which three hundred rubles is the maximum (regulation dated February 29, 1932). Consequently, the maximum old age pension is 150-180 rubles per month. In view of the prices of food and clothing, it is absolutely impossible to keep alive on one hundred and fifty rubles per month.

The low pension rates explain why there are so many disabled persons begging in the streets of the Soviet towns. Among them there are very many veterans of World War II. Already in 1946, when the frontier between Estonia and Russia was obliterated, numerous groups of beggars invaded Estonia and especially Tallinn, to the great surprise of the Estonians. In the summer of 1946, these beggars formally occupied a section between the Baltic Station and Toompea, the ancient part of the town, washing their clothes in the decorative pond, sleeping under bushes, etc., etc. The inhabitants of Tallinn were afraid to pass the park even in the daytime, and the police had constant trouble with the beggars.⁵⁾

16. *Genocide in Estonia*

The Soviet Constitution decrees: "Equality of rights of citizens of the USSR, irrespective of their nationality or race, in all spheres... is an infeasible law." It decrees also that every activity directed against it "is punishable by law" (Art. 123). Some examples below will illustrate how this article is observed in reality.

The Vice Chairman and Director of the Estonian Red Cross submitted to the delegates of the 17th conference of the International Red Cross in Stockholm in August, 1948, a survey compiled by the former President, Minister for Foreign Affairs of Estonia and Estonian Minister in Moscow. This survey was based on exact, subsequently registered

³⁾ Kaelas I. c., pp. 40, 41.

⁴⁾ Kaelas I. c., p. 42.

⁵⁾ Kaelas I. c., pp. 45, 46.

and corroborated data. An accurate list of the 60,000 deported persons mentioned in the survey is kept in the archives of the Estonian National Council in Stockholm. In the above-mentioned survey, Mr. A. Rei makes the following statement:

"During this period 7,691 persons were arrested in Estonia, of whom 1,715 were executed on the spot, the rest being deported to Russia. This figure does not include those prisoners who were liberated at the end of the occupation, or who succeeded in escaping on the way to Russia. Hence the number of arrested Estonians was actually much greater than the above-mentioned 7,691 persons. The aforesaid 1,715 persons were executed by the NKVD without any public trial; neither was their execution or death by torture made public. In addition to these victims of the NKVD, 228 disfigured corpses were found in Estonia, whose identity could not be ascertained.

"Exactly 10,205 civilians were deported to Russia by a decision of the authorities of which the public as well as the deportees were left in ignorance. Whole families were deported as a rule, and hence every fourth person among these unfortunates was a child or a minor. Actually, the number of deportees was larger than the figure given above, which included only the cases that could be traced with absolute certainty.

"When in 1941 war broke out between Germany and the USSR, the Soviet authorities, contrary to international law, ordered a 'conscription' and took 33,304 men to Russia, where they were placed in slave labor and concentration camps at Kotlas, Karagan-Karabass, Omsk, Pechora, Kirov, Vladivostok, etc.

"The investigations of the data by the Estonian Statistical Bureau show that the executed and deported during the first Soviet occupation of Estonia present a pretty accurate cross-section of the entire population. It may be to the point to emphasize that 24,446 of these 59,732 were workers.

"A total of 9,229 of the deported and murdered were minors and children under twenty years of age. Some 12,050 families were broken up through the deportation or murder

of either the father, the mother, or both, and 19,623 minors and children under twenty were orphaned. A rough calculation shows that the deportations and executions affected 40,000 families in one way or another."

Concerning the second occupation, Mr. Rei makes the following statement based on various data and the testimony of many persons who succeeded in escaping from Estonia:

"By October, 1944, Estonia was reoccupied by the Soviets who again treated the Estonians with the same brutality as under their first occupation. It has not been possible to ascertain with accuracy how many Estonians have been arrested, murdered or deported to Russia during the second Soviet occupation. However, from the testimony of people who have lately escaped from Estonia, it must be concluded that from 1944 until this writing (i.e. August, 1948) the number of arrested and deported is much larger than during the first occupation. During both occupations Estonia has lost altogether over ten per cent of her entire population."⁶⁾

17. *Liquidation of Autonomous "Minorities" Republics*

The inhabitants of the former German settlements on the Volga were deported to Siberia already in the beginning of the war, and on August 28, 1941, the Autonomous Republic of the Volga Germans was liquidated. On June 25, 1946, the Autonomous Republic of Chechen-Ingushes (c. 700,000 inhabitants) was liquidated, and the Crimean Autonomous Republic (1,127,000 inhabitants) was reorganized, the proper authorities making it publicly known that the Chechens and Tartars were transferred elsewhere, i.e., to Siberia from the Crimea. The Autonomous Republic of Kalmyks (220,000 inhabitants) and the Karachai Autonomous Region (c. 150,000 inhabitants) were treated in similar fashion during the war. The joint population of these areas was about 2,800,000. Their deportation and replacement by the more reliable Russians has subsequently been "sanctioned" by legislative means.⁷⁾

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⁶⁾ Ibid., pp. 49, 50, 51.

⁷⁾ Ibid., p. 55.

AN EVENING IN GIVORS

A DISCUSSION OF THE PRIEST-WORKER MOVEMENT

A Priest Worker

UPON MY RETURN from the Near East last March, I enjoyed a ten-day stay in Lyons, France. I was the guest of Fr. Michalon, Professor of Sacred Scripture and Director of the Grand Séminaire of the Archdiocese of Lyons, which is operated by the Sulpician Fathers. On a former occasion I had sojourned in Lyons for a period. The late Abbé Couturier, promoter of the Week of Prayer for Christian Unity and of the rapprochement between French Catholics and Protestants, who achieved astonishing results before he died in 1953, was my host on that occasion. Cardinal Gerlier, Archbishop of Lyons, appointed Père Michalon to continue the work of my late friend.

Lyons is, in a sense, the leading Catholic city in France. The theology faculty here is considered by many to be the best in France. Many great Catholic societies, including that of the Propagation of Faith, were started in Lyons. Several other missionary societies also have headquarters here. The *Sémaines Sociales de France*, those famous conferences on social studies, originated in Lyons and also have their headquarters here. The Congregation of the Fathers of Prado, who work among the poor, is also centered in Lyons.

While in Lyons, I visited some of my friends: Fr. Claude Mondésert, S.J., who directs the publication of the works of the Fathers of the Church in *Sources Chrétiennes*; Fr. Wenger, A.A., an orientalist; M. Carlihan, a sociologist of distinction, and Prof. Joseph Folliet, general secretary of the *Sémaines Sociales de France*. The last mentioned is an astonishing man. His capacity for work is well nigh incredible. Although already in his fifties, he is the editor of *Chronique Sociale de France*, *Témoignage Chrétien* (60,000 readers), and *La Vie Catholique Illustrée* (600,000 readers); professor at the Catholic University of Lyons, a lecturer and poet. He is a Doctor of Letters, a Doctor of Philosophy, a Doctor in Social and Political Sciences and a Bachelor of Divinity.

In Chatelard, near Lyons, where the late Abbé Couturier found his true vocation after a retreat of thirty days with the Jesuits, I met my first priest-worker. He was a very personable, rather young Jesuit. When the order was given to the Jesuit priest-workers to give up their full-time employment, trade union membership and so on, this Father immediately submitted. However, he did not return to the Jesuit House, but continued to live with the workers. They became so attached to him that they requested him to live with them and serve as their chaplain and adviser. These workers, although poor, pay him a salary from their own wages. This young Jesuit firmly believed that the movement of priest-workers would continue and grow. What is needed, he said, is a change in methods and, perhaps moreso, in the personnel engaged in this operation. He approved the methods of the Little Brothers of Jesus. He also admitted that there are still a number of priest-workers who did not submit to the order to give up their trade union membership and full-time employment. He hoped that they would submit so as to avoid scandal. None of them has thus far been suspended. Recently, he said, several Spanish priests wrote to the recalcitrant priests, urging them to submit. The French priest-workers were a revelation and an inspiration to them, the Spaniards stated; they expressed the hope that the French will not disappoint them with a rebellion.

Fr. Michalon also introduced me to some French Protestants, with whom he enjoys the best relations. The French Reformed Church (Presbyterian) numbers only 600,000 people; but they are a well organized group of steady, fully convinced Christians with a remarkable proportion of regular church-goers. Indeed, their worst parishes have a better church-going record than the best in Scandinavia. After my survey of Protestantism in Western Europe, I must say that no Protestant Church there can even remotely approach the French Reformed Church in any respect. Thanks to the efforts of the late Abbé Couturier, the rela-

tions between the Catholic and Protestant clergy are excellent. They meet in conferences, circles of studies, retreats, etc. I was really amazed to find how cordial these relations are.

Whatever may be said about France, I have not the slightest doubt but that in Western Europe the French Catholic and Protestant clergy stand out. They are the clergy of the future, not of the dead past. I hope to write more later on about the French Protestants.

On the eve of my departure from Lyons for the world-famed French Reformed Monastery at Taze-Lez-Cluny, which I was urged to visit by my friends in Italy and France, Father Michalon arranged a visit to an important parish and the *Mission de France* in Givors, an industrial town near Lyons. There I was to meet the priests of the *Mission*, priest-workers and other clergy associated with them. I was very grateful to Fr. Michalon for such an opportunity. And I was not disappointed.

Mission de France

The *Mission de France* was founded by the late Cardinal Suhard, Archbishop of Paris, soon after the last war. His aim was to train the clergy to work in those districts of France where the population became completely de-christianized, where churches stand empty and the priests are few. The *Mission de France* had its first seminary in Lisieux. This seminary has now been transferred to Pontigny. It is under the patronage of the French Hierarchy. For several years the *Mission de France* seminary was the only one in France which could present more than thirty ordinands each year. The average number of students there is about four hundred.

In the late afternoon on March 7th, Fr. Michalon visited me in my guest room in the seminary. He was accompanied by two young priests. One of them was a member of the *Mission de France* and the second, a Jesuit, was from Toulouse. These two priests came to take Fr. Michalon and me in their car to Givors. The car was new and comfortable, and belonged to the *Mission*. It was already evening when we set out. The weather was clear and rather cool. The golden sunset was gradually turning into twilight while we travelled through the depressing industrial suburbs of Lyons. The street lamps were being lighted as we left the Lyons suburbs for the open country of hills and woods. As we rode along, I told my

hosts of my journeys across Europe in order to find out to what extent Europe can be still called Christian. Within an hour of fast driving we reached Givors.

Givors

Givors is an industrial town and was damaged heavily during the last war. Now it has been rebuilt. Looking on those new houses, I could not but marvel how resilient men are. All over Europe I saw war ruins, from Pembroke in Western Wales to the remote, small villages of Greek Macedonia; from Southern Italy to Northern Finland. Yet everywhere new houses were being built, as well as new factories, ports, bridges, etc. The horrible scars of war were gradually disappearing, even in Germany, which suffered the most in Western Europe. Givors has a number of heavy industries, mostly steel, etc. It is a workers' town, unmistakably so.

We stopped in a new housing development, before an imposing well-built structure of three stories. The *Mission de France* rents two flats in this workers' house from the Communist-controlled municipality. We entered the house. By means of a broad and spotlessly clean staircase we ascended to the clergy flat which is spacious and comfortable. It lacked, however, central heating. Nevertheless, according to the standard of living of the French priests it was quite comfortable. It must be remembered that the European Catholic clergy live far more humbly than their American brethren. Indeed, an average American parish priest receives more money than an Italian Cardinal, as an American-Italian priest obligingly explained to me in Tuscany, where he was touring in a fine car far better than that of the local Cardinal.

The *Mission de France* has adopted, more or less, the principles of the Fathers of Prado in Lyons. Fr. Chevrier, their founder, believed that priests must live in such a way as Our Lord would under similar conditions. Christ was a carpenter and lived like men of that trade. The Apostles did likewise. The priest, therefore, must not appear as a well-to-do man among his flock; neither should he starve. He should live like the majority of his flock, so I was told in Lyons by the Fathers of Prado. The Fathers of the *Mission de France* in Givors lived exactly as did the workers around them.

Several priests, mostly young and very friendly, gathered to meet me. I was invited to their dining

room. A good French supper with the usual wines awaited us. It was a festal "workers" supper. The rector of the parish being away in Paris, his senior assistant introduced me to the gathering. Except for me, the gathering was made up of priests, members of the *Mission*, priests from the neighboring parishes and priest-workers. We were fourteen all told. Fr. Michalon and I were given the places of honor and blue napkins were laid before us. As we were about to sit down at the table, a typical French workman came in. At first sight I took him for a "militant," that is, a busy member of some Catholic workers' society. He was dressed as a worker, spoke as a worker and looked like one. To my astonishment, all present addressed the newcomer as "Father," with the utmost respect. He was the celebrated Jesuit priest-worker, Fr. Galtier. Dressed in a grey jacket which covered a poor shirt and with no tie, he looked the part of a true proletarian. He even had the proletarian face. Fr. Galtier took his place next to me as Fr. Michalon recited the prayers. We then sat down to our supper.

Fr. Galtier

Fr. Galtier was fifty-eight years old at that time. Formerly a schoolmaster and later a university professor, he volunteered to become a priest-worker, preferring the hard, uncomfortable life of a laborer to that of a professor. The supper was excellently prepared in my honor; but it was a proletarian supper withal, exactly the same as the French workers prepare for their honored guests. I must say here that the French workers are exceedingly hospitable. The poorer they are, the kindlier they are.

During the meal Fr. Galtier asked me about my travels. I told him of my experiences in Spain, Portugal, Greece, Italy, Eire, Scandinavia, Germany, etc. Fr. Galtier was a very shrewd listener. He expressed his view that in any country where social action is neglected, the working class will be quickly lost to the Church, however good church-going may be at the present. When I told Fr. Galtier that some Catholic sociologists think that while the diocesan clergy are generally recruited from the lower strata of society, the religious orders, particularly the Jesuits, are from the upper, he was quite offended. He told me that this assumption is erroneous. Many Jesuits come from very humble families. Fr. Galtier was much interested to hear that the Anglican clergy

in Wales include many former laborers. The Toulouse Jesuit, who was ordained by my old friend, Msgr. Sloskans, an exiled Latvian Bishop, asked me about the state of religion in the Soviet Union. He said that Fr. Vassili Bourgeois, S.J., a Byzantine priest, who lived in Moscow for some time after the war, was rather pessimistic about the future.

After supper we went to an adjacent flat for a discussion. I asked the Fathers of the *Mission* to describe their work for me, their methods and the future prospects. First I asked about statistics. They brought me several well-made diagrams. According to these, the parish of the Fathers has two churches which were recently united into a single parish. The principal church serves 5,000 inhabitants, most of them workers in heavy industry. Of these 5,000 people, only about 650, or fourteen per cent, go to church on Sundays. Out of 650 church-goers forty-three per cent are children, twenty-seven per cent are married women and three per cent are adolescents. The remaining twenty-seven per cent are employed persons, chiefly men—shopkeepers, artisans, professional people, technicians, etc. I asked the Fathers of the *Mission* and all the priests present what they propose to do to convert the masses, eighty-six per cent of whom do not go to church. There was the same silence I experienced in Schleswig when I asked the Lutheran conference what they intended to do to increase vocations to the ministry. I liked these priests; they were all young, under thirty-five, earnest and devout. But the problem I posed was difficult; it was gigantic and puzzling.

Reclaiming the Workers

Fr. Galtier looked at me and said simply: "I think there is only one solution to this problem here and elsewhere. Before we discuss ways to convert the workers, we must find out why and how they left the Church. We must be truthful enough to admit that the clergy and leading laymen generally neglected the workers during the Industrial Revolution. The workers were "ignorant, dirty, poor and troublesome." They contributed to the Church neither financial support nor vocations, while the middle classes did so, as did the wealthy. The clergy, therefore, concentrated their attention very naturally on the upper classes. The workers thus grew away from the Church and became ever more ignorant of their Faith. Gradually the Church began to appear to

them as a bourgeois institution, a buttress to a hostile bourgeois society, an alien thing. The workers, accordingly, ceased to attend Church. Indeed, the situation deteriorated to such an extent that a worker who went to church was considered a traitor to his own class by his fellows. The workers will not come to the Church; the Church must come to them. We are not better than Christ who used to go to preach to people everywhere. We must live with the workers and be like them. That the priest-workers did, and they continue to do.

"When I volunteered to become a priest-worker," Fr. Galtier continued, "I entered the building industry as a laborer. I was very well received. The workers soon found out who I was. They were never hostile to me. Indeed, they rather felt flattered and honored that a priest and a professor came to live with them and to work with them without taking on airs and graces. They respected me from the outset and I never had any trouble with my comrades. The workers are frightfully ignorant of religion, but are much interested in it. Indeed, I spend hours upon hours of my time explaining to them the Catholic religion. In order to convert the working class, a special clergy must be trained and special congregations formed. If there is a French, a Spanish, a German Church, why cannot there be a church for the workers? There is a greater difference between the French Bourgeois and workers than between the French and Dutch bourgeois. The workers and the bourgeois in the same nation may speak the same language, but the words have for them a different meaning."

"But Father," Fr. Michalon retorted, "if you introduce special workers' parishes, indeed a special Workers' Church, you undermine the universality of the Church. The latter, we know, does not discriminate. The Greek and the Jew, the slave and the master, the man and the woman melt into one whole, one body."

"This is a serious objection," Fr. Galtier agreed, "but the special communities or parishes for workers do not undermine the unity of the Church. They will remain under the same Bishop." Then, to me particularly: "I respect and value the work of the Little Brothers of Jesus, but they are, after all, Religious and their abodes are convents.

They do not live as the workers do, nor are they always available. In order to understand the workers one must live with them, exactly as they live. There is no use in building an ivory tower from which to look out on the workers around."

A young gentleman in a blue suit, a priest-worker, who was still working full-time and kept membership in his trade union, asked Fr. Michalon what contribution theologians can make to the problem.

"The grave danger always awaiting those who are engaged in social research or political and economic activities," Fr. Michalon answered, "is to make of sociology a religion. Our active life must be based on Sacred Scripture, properly interpreted by the Church. Otherwise we may go astray. Scripture and the Tradition are both the living voice of the Church. The very noblest work, when it begins to be dominated by an alien ideology and conflicts with the teaching of the Church, becomes harmful and dangerous and must be either abandoned or brought into line with the Tradition of the Church."

During our subsequent discussion, Fr. Galtier approved the ordination to the priesthood of specially selected and properly trained workers. I told him how one of my Welsh friends, a miner, was ordained some years ago to the Anglican ministry. The entire mine—several hundred people—came to the Church to witness his ordination and presented him with a splendid set of liturgical vestments. I asked Fr. Galtier whether such a thing could happen in this district or elsewhere in France. He expressed his doubts. Fr. Galtier agreed that occasionally Marxism unduly influenced some priest-workers for whom the Kingdom of God became somehow quite identical with the workers' aspirations. Such happenings are unavoidable in any movement. Fr. Galtier expressed his joy to learn that Msgr. Montini, Archbishop of Milan, agreed that Italy needs priest-workers.

A Memorable Evening

The time was growing late, but we still continued our discussions which became more and more interesting and thought-provoking. To meet priest-workers is an experience in itself; but to meet a man like Fr. Galtier is a rare privilege. I could not but agree with his views. None would

suggest any other method of reclaiming the workers, and I doubt if there is another. I learned more about the problem of the conversion of the working class in that evening than I did in years from reading books. Fr. Galtier told us very interesting stories which show how far we must go to convert the working class. There are, however, many good omens. Not only has church attendance among the workers begun to rise in many places, but priestly and religious vocations among the workers are increasing as well. Even in such places as Givors, where only twenty-two workers go to church regularly, the signs are encouraging. Those attending church are young and hence are the hope of a better future.

We left Givors very late that night. On our way home I asked the senior priest of the *Mission* about the parish. He said they have one hundred and fifty baptisms a year. Many people still have their children baptized, marry in church and are buried by the clergy. These people are nominal Catholics. There are many Italians and Spaniards in Givors who are more religious than the natives.

The mayor of Givors and the municipal officials are Communists, but party members are rather rare among the inhabitants. The Communists often call on the priests of the *Mission* on municipal business and to discuss various humanitarian enterprises. They are respectful and reasonable in their dealings. What they really think of the *Mission* is difficult to say. The French Protestants have also a few pastor-workers. The number of the priest-workers who continue to work full time is about thirty.¹⁾

It is hoped they will submit to Ecclesiastical authority with the rest. The Priest-Worker Movement needs some reforms and changes in personnel. The results already achieved are very gratifying, for their numbers were never more than about one hundred.

We drove fast in the night. Soon the vast buildings of the Grand Seminaire again came into view. Fr. Michalon and I left the car and bade farewell to our kind hosts of Givors.

DR. S. BOLSHAKOFF
Oxford, England

The action of Christian forces in public life, then, certainly means that the promulgation of good laws and the building up of institutions suited to the times is fostered; but it means even more that there is a setting aside of the rule of empty slogans and deceptive words, and that the ordinary man feels supported and sustained in his legitimate demands and expectations.

It is essential to form a public opinion which, without hunting out scandal, points out with frankness and courage, persons and situations which do not conform to just laws and institutions, or which maliciously conceal truth. To win the influence of the plain citizen, it is not enough to put the voting card or other similar devices into his hands.

If he will be associated with the group of leaders, if he intends sometimes—for the common good—to put forward a remedy for the dearth of profitable ideas, and to stem the advance of egoism, he himself must possess the necessary personal energy and the ardent will to contribute to, and to pour into all public arrangements, a healthy morality. . . .

In the workers' movement, those only can feel real delusion who fix their gaze solely on the immediate political scene, on the maneuvers of the majority. Your present activity is the preparatory, and thus essential, stage of politics. For you, it is a question of training and preparing the way for the true Christian workman by means of your "social formation" towards trade-union and political life, and of sustaining and making easier all his entire conduct by means of your "social action" and "social service."

Continue then, without weakness, the work already accomplished; in that way, you will be opening to Christ a direct entry into the world of the worker, and then also, indirectly, into other social groups. This is the fundamental "open door" without which every other "open door," however, interpreted, would be a surrender of so-called Christian forces. (Address of Pope Pius XII to the Catholic Association of Italian Workers, May 1, 1955.)

¹⁾ This article was written in March of this year. (Ed.)

Warder's Review

High Cost of Red Tape

WHATEVER MAY BE SAID for or against the Hoover Commission, there is no questioning the dire need of investigating the needlessly cumbersome and financially burdensome machinery of our Federal Government. The Commission has brought to light glaring instances of waste, inefficiency and duplication of effort. Certainly, the Hoover Commission more than justifies the expenditure of funds necessary for its functioning. It only remains for Congress to take the necessary action on many of its recommendations.

One of the Commission's general recommendations concerns the reduction of reports, many of them unnecessary or meaningless, by private business to the Government. The Commission estimates that such red tape is costing private business \$100 million dollars annually. Enforcing this contention with an actual experiment, the Commission on Organization of the Executive Branch and its task force on paperwork effected savings of more than \$15 million a year in a Government—industry cooperative effort on only twenty-six of the 4,700 different reports at present required by the Government. Ten million dollars of the savings accrued to private business and \$5 million to the Government. It is estimated that the initial savings of this experiment "are more than five times the cost of the Hoover Commission and more than three hundred times the cost of the task force."

In its report of July 17, the Hoover Commission instanced the following examples of "bureaucratic nonsense," as contained in a special dispatch to the *St. Louis Post Dispatch*:

- "1. A large number of reports required of industry by a Government agency when the information was already on hand in another bureau down the hall.
- "2. Great quantities of records submitted by industry which are not used, and in one case, not even filed by the Government.
- "3. Nearly a million reports merely reporting there was nothing to report.
- "4. Reports or pages of reports deliberately omitted by industry (in the test) but never missed by the Government."

A rough idea of the magnitude of the waste in filing Government reports can be gathered from the findings of the task force which, in just three of the "target" operations it studied, saw the co-operative experiment preclude the dispatching of thirty-five million pieces of paper each year to Washington by only three private industries.

It has been said that democracy is expensive but well worth it. We should not, however, allow ourselves the forbidden luxury of prodigal recklessness which could prove our undoing as a nation.

Foundations in a Strange Role

MARK HANIFIN in the *Brooklyn Tablet* of July 2 calls attention to some curious facts regarding the disbursements made by the Ford Foundation in the past year. On the one hand, allotments to Catholic institutions of learning were both few and meager; on the other hand, there continues to be shown a strange liberalism in doling out funds to assist the anti-anti-Communists in our country.

The 1954 report of the Ford Foundation reveals that \$45,201,976 was disbursed during the fiscal year ending September 30. One Catholic university, Notre Dame, "participated in the largess, and that to the extent of \$15,500." The only other Catholic project given funds was War Relief Services (now Catholic Relief Services) of the National Catholic Welfare Conference, which received \$14,563. In contrast to this total of \$30,063, Harvard University received \$69,140 for *one* single item: "Cross-cultural studies of child-rearing practices and their effect upon adult personality." And Harvard's endowment is \$215,959,730! Notre Dame's is \$8,173,750—less than four per cent of Harvard's.

The Ford Foundation has several subsidiaries, engaged in promoting special "projects." Although identified as "independent corporations," they derive their funds from the Foundation and follow the curious pattern of allotments of their financial parent. Thus, the fund for the Advancement of Education, in its 1952-54 report, notes grants to three Catholic institutions totaling \$84,600: \$40,000 to St. Francis Xavier College for Women in Chicago; \$23,600 to Notre Dame, and

\$21,000 to Georgetown University. The grand total disbursed during this period was \$14,855,-215.

Going hand in hand with this parsimonious attitude toward Catholic institutions is that strange expansive generosity toward the foes of anti-Communism. Mr. Hanifin cites the "Fund for the Republic," financial offspring of the Ford Foundation, which has distinguished itself for its obstruction of Congressional investigations into Communist infiltration in the U. S. It was money from this Fund which financed the printing and circulation of Edward R. Murrow's propaganda interview with Robert Oppenheimer, and *The Fifth Amendment Today* by Dean Erwin N. Griswold of Harvard.

The Fund for the Republic allegedly exists to protect and defend civil liberties. What is very strange is the uncanny fact that the Fund is invariably used in the role of defending the civil liberties of Communist sympathizers, leftist subversives and members of Communist-front organizations. In Norwood, Massachusetts, Mrs. Mary Knowles was discharged as librarian in 1953 because she invoked the Fifth Amendment before the Senate Internal Security Subcommittee headed by Senator William E. Jenner. Outside the committee she freely admitted that she had been a secretary in the Samuel Adams School, Boston,—now on the Attorney General's list of Communist-front organizations—from 1945 to 1947. When she next obtained employment in the William Jeans Memorial Library in Plymouth Meeting, a few miles northwest of Philadelphia, she again met with opposition. When the citizens refused to contribute to the maintenance of the library out of protest, who came to the aid of the Fifth Amendment librarian? The Fund for the Republic—to the extent of \$5,000!

Perhaps we should not wonder at Ford Foundation's tight-fisted economy in dealing with Catholic institutions as contrasted with its open-handed benevolence toward individuals and movements favorable to Communism. The clear evidence is that the Foundation's philosophy is purely secularistic, materialistic and amoral. Let us not forget that, in similar fashion, Rockefeller Foundation funds are used to promote birth control. What does surprise us, however, is the bold inconsistency inherent in the use of funds from these foundations for the abetting of Communism. It should not escape even the most impervious of our mud-

dled liberals that these foundations were amassed by the very system of economics to the destruction of which Communism is uncompromisingly dedicated. But who ever accused a liberal of consistency?

Communism and Intellectuals

IF SOMEONE UNDERTOOK to write the history of the émigrés, he would doubtless find that most of the dislike anti-Communist refugees met with in the West came from intellectuals.

"The reason for this fact is not difficult to find: a great part of Western university professors and lecturers are sympathizers of some kind of collectivism. It is well known for instance, that, confronted with the question whether economic well-being or freedom is man's basic need, some salesmen of knowledge are often embarrassed. A surprisingly great number of them put a higher standard of living above human dignity and intellectual freedom.

"Many Western teachers and professors are convinced that although intellectual and political freedom have vanished from the Eastern half of Europe, the living standard of the people has in fact gone up. This is the reason for their extreme leniency toward Communist dictatorships. In order to preserve their mental bias unharmed, they simply close their eyes to the obvious facts which prove that in these European colonies of the Soviet Union not only freedom has been rooted out, but the people's standard of living has been reduced as well."

The foregoing paragraphs, excerpted from *The Hungarian Observer* (April-May, 1955), pose a question that must be in the mind of every thinking person. Why are so many intellectuals favorably inclined toward the Red tyranny? How explain, for instance, the attitude toward Communism of a man like the late Albert Einstein, once a refugee from the tyranny of Nazism? We have come to accept as commonplace the passionate pleadings of scientists and secular educators that we be tolerant of Communism and Communists. We were never asked to be thus kindly disposed toward Nazism and Fascism. In fact, the liberal leftists in our country are still beating the dead horse of Nazism even while they betray their ill-disguised liking for the Marxian way of life.

If intellectuals had reason to believe that they would fare well under a Red dictatorship, we could understand their penchant for the Communist

ideology. But such is certainly not the case. If anything, intellectuals are among the chief sufferers in Russia, Yugoslavia, China and other countries under Communist domination, and must need be so wherever and whenever Marxism comes into control.

We believe that the anomaly of our left-wing intellectuals is explained conclusively on the basis of a religious hunger. Raymond Aron, French columnist quoted in *The Hungarian Observer*, states that "modern science and many of the young

people hunger and thirst after the ancient ideal of universality. . . . But the lure of the totalitarian ideology comes not so much from the romantic longing for a perfect world, but rather from the *search after a religion-substitute*, which could fill in the vacuum created by traditional anti-clericalism. Communism now presents itself as precisely such a *secularized religion*."

Does this answer also explain why quite a number of Protestant ministers in our country have come under Communism's spell?

Contemporary Opinion

BUT MAN LIVES not by bread alone. Important values are threatened by the Welfare State. In the natural order, security springs from the ownership of property.

Property is a child by incentive out of work. Work leads to property, and property leads to security. The Welfare State is blind to these things. On the contrary, it promotes the proletariat.

If security is guaranteed to all—not merely the needy—property loses its significance. Work and incentive decline.

Catholic Worker

Melbourne, March, 1955

No inflation will come to a halt of its own accord; it will inevitably eat its way into the substance, expanding devaluation and accelerating its tempo. Inflation has never been known to tend towards moderation, and as to the concept of "controlled" inflation, we know from bitter experience that something which is controlled from above, will tend to react by a subterranean outbreak. This is surely a familiar fact. While prices are kept artificially stable, quality will rapidly deteriorate; and while demand begins to increase, important commodities will disappear from the market, and so on. Every inflation possesses its own intrinsic dynamic forces, and what some people are pleased to term "gentle inflation" is also, in the last analysis, a swindle, and a dangerous one at that.

DR. WILHELM VOCKE, quoted in
Monetary Notes, June 1,

To judge by the amount of space given to sports news in the daily press in many countries today, it would seem that next to war news it is of supreme importance. The press, of course, but reflects the attitude of its reading public. Present day exaggeration of the importance of sports arises from a mind that is not at all the *mens sana in corpore sano* that Juvenal would have us pray for; it arises, in fact, from a certain confusion of mind as to the true hierarchy of human activities. This confusion is inevitable when man rejects the absolute standards by which alone a true estimation may be made of the value of his acts and their relative importance assessed.

It is but natural that youth should be greatly interested in sports and that their elders should find enjoyment and relaxation in watching them. That is natural, sane and reasonable. But when the competitive spirit usually associated with sports becomes so strong that sporting events almost resemble life and death struggles, then proportion has been altogether lost and we have wandered from the sane, the natural, and the reasonable. The extreme of exaggeration was surely reached by the marathon runner in the Empire Games last year who, failing to win through utter exhaustion caused by heroic and almost superhuman effort, was reported as saying: "I would not have minded if I had died if I had won that marathon race."

The Southern Cross

Cape Town, South Africa, Feb. 9

It is of the greatest importance that this policy of co-existence, necessary though it may be at the present time, should not be regarded as the complete and permanent solution to the differing ways of the world. There is no basis for peace in the division of the human family into two groups, each smarting under fear of the other's military and economic power. We cannot be negative in our approach to the evils about us. By ringing down a curtain across half the world, we are doing no more than recognizing the fruits of violence, the suppression of freedom and the persecution of religion. We must be positive in our endeavors for peace. We must courageously use every right means at our disposal to try to lead to the truth the minds of those who would seek our destruction and enslavement. Co-existence in fear of war can provide no permanent solution. It is doomed to ultimate failure unless it be regarded as a mere temporary phase leading to co-existence in truth, based upon the salutary fear of God, vindicator of the moral law.

CARDINAL GRIFFIN, quoted in
The Tablet, London, March 19

The cooperative offers a way—maybe the only way—to have mass distribution and mass production without the loss of freedom or the dignity of people or democracy in ownership and control.

We need integrity in our lives. Therefore, we need to carry on our bread-and-butter economic activities in such a way that they will be in accord with ideals and religious principles which we hold. Cooperatives give us a chance to do this.

Most of us went through the depression of 1929. It wouldn't have happened—or at least it wouldn't have been half as bad—if the buying power of the people had been effectively organized and a large segment of our economy run on the cooperative basis of producing and distributing to meet the needs of members and patrons.

The world today is one of more and more concentrated power. Cooperatives can successfully compete even with established monopolies—if they are big enough and have enough of the people's buying power organized.

JERRY VOORHIS in
The People's Business
Chicago, Ill., July 10

Fragments

"D.R. EINSTEIN, who once said that his laboratory was a pad and pencil, evidently never sat down to figure out his ideas on philosophy and religion with the same preciseness that he used in developing his theory of relativity," wrote Rev. John B. Ebel in *The Casket* of June 30.

In a letter to German workers, assembled in a congress in Duesseldorf last May, Pope Pius XII deplored the fact that "justice and love in personal relations among men are becoming less almost everywhere, precisely because in the name of justice and love it has been sought to organize everything beyond all limits."

"This country is composed of two kinds of people. One group believes that the Government can support all the citizens. The other wonders whether all the citizens can support the Government" (James A. Farley, quoted in *Pulling Together*, April, 1955).

Referring to St. Benedict Joseph Labre, *Zealandia* of June 2 comments: "The very thought of deliberate non-hygiene is a shock to us. Perhaps that is why God and the Church have set before us this great saint—to remind us that man is more than clean teeth and a well-scrubbed skin."

Referring to our national debt, Garth A. Shoemaker asks in *Tax Review* of June, 1955: "How much longer can we live in a debt economy? Can we go on forever spending more than we make? Can we safely discard the principle so long adhered to that there must be some limit on debt?"

While commending Italian workers on their progress in stemming the tide of Communism in their ranks, our Holy Father, in his address of June 26, nevertheless asked his hearers to "protect themselves against the poisonous leaven of the modern Pharisees."

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

A SOCIAL-PIONEER BISHOP IN ARGENTINA

THE CATHOLIC SOCIAL movement has among its pioneers laymen and churchmen who have been most outstanding in the past century and a half. Von Ketteler and Kolping in Germany, Mermillod in Switzerland, La Tour du Pin and Le Play in France, Manning in England, Seipel in Austria, the greater Mercier and Rutten in Belgium, Toniolo and Don Sturzo in Italy, and F. P. Kenkel and Msgr. John A. Ryan in the United States.

To the more discerning among Catholic sociologists, the activities in Argentina of Bishop Miguel de Andrea do not pass unnoticed. Nearly all dignitaries, whether Catholic or non-Catholic, stop to pay their respects to this suave, white-haired, seventy-eight year old prelate. It is rightly asserted that he is the most outstanding personality in Latin America today.

The mediocre regime which at this time rules the destinies of Argentina has designedly minimized the personality and work of Bishop de Andrea, as it has that of other eminent Argentinians. However, anybody who has observed the intense social and religious development of that young country during the past fifty years, will not deny de Andrea an outstanding place in this development. Even Juan Domingo Perón and his late flamboyant consort, Señora Eva Perón, are upstarts in the country when compared to the Bishop, whose activities in behalf of the underprivileged classes were already a widely known fact in the early nineteen hundreds. But Perón's regime must in principle ignore the work of the prelate in claiming to be the first in accomplishing a social program in the history of the country. It has been the vogue during the past ten years to label de Andrea as an aristocrat and an oligarch, while previous governments had branded him a Marxist.

Sower of the Word

Ordained to the priesthood in Rome in the year 1899, Miguel de Andrea received from Pope Leo XIII the recommendation to dedicate his priestly efforts to the working class. Much to the disap-

pointment of the young priest, upon his return to Buenos Aires he was assigned to be secretary of Archbishop Espinosa, a position he held for twelve years. However, the oratorical talents of Father de Andrea did not go uncultivated in a city of such exquisite culture as Buenos Aires. His sermons and lectures delivered at the Cathedral won him admirers as well as enemies. The Liberals in the Congress and the Socialists, through their newspapers, painted the young monsignor as their great enemy—perhaps their only great enemy. Paradoxically enough, many Catholics considered him an incendiary "whose flaring, red-tinted orations," they said, "resembled the rhetorics of Bakunin or Trotsky."

Together with a group of priests and laymen he inaugurated street-preaching in Buenos Aires, in an effort to win for the Church the streets and public squares which for a long time had been the undisputed domain of Marxist tribunes. Communism made its outburst during the Red Week of January, 1919. Monsignor de Andrea played an outstanding part in the frustration of the movement. Immediately thereafter he organized a collection on a national scale for the purpose of financing the construction of five huge sections of modern, low-cost homes for working families.

Pope Benedict XV wished to express his approval by appointing Msgr. de Andrea Titular Bishop of Temnos, a dignity which was accepted with misgivings by the nominee. In 1923 he was appointed Archbishop of Buenos Aires, a dignity to which traditionally was appended the Red Hat of a Cardinal. But before his installation, some obscure intrigues were hatched against him which caused a serious Church-State conflict. To the joy of his enemies, Archbishop-designate de Andrea resigned. However, in 1930 an influential churchman and statesman, Eugenio Cardinal Pacelli (now Pope Pius XII), took over the post of Secretary of State in the Vatican and, suspecting that an injustice had been committed in Buenos Aires, demanded a review of the affair and exonerated the slandered Bishop. De Andrea, however, never accepted the position of Archbishop.

The late President of the French Academy and Rector of the Catholic Institute of Paris, Cardinal

Baudrillart, wrote very accurately of de Andrea in the *Revue des deux mondes*: "I visited the Rector of the Catholic University of Buenos Aires, Monseigneur, the Bishop of Temnos. He is a prelate of distinguished bearing, superb scholarship and mature piety. He is the possessor of an ardent and flowery eloquence. He exerts a truly fascinating influence in Argentine society, has a rare political gift and a recognized capacity for ruling. . . ."

Social Apostle

The activities of Bishop de Andrea prior to 1922 were many and varied. There was hardly a project of importance to which he did not lend his intelligent and resourceful collaboration. But from 1922 onward his great talents were concentrated on the social problem.

Since his Parish of San Miguel Arcángel was situated in the down-town shopping district of Buenos Aires, Bishop de Andrea came into contact with the women employees of the large shops. Their main problems were: first, that of a clandestine prostitution carried on, at times, in the rear of the shops; secondly, their utter helplessness in the field of labor relations. To solve the first, Monseñor personally contacted those responsible and threatened to denounce them publicly from the pulpit of his church if they did not stop their shameful commerce. Unwillingly but fearful of their determined pastor, they submitted.

As to the second problem, the Bishop fully realized that nothing lasting could be done unless the employees were organized in trade unions. The field of labor in those days was the exclusive preserve of Marxist groups, some of them maximalist and others minimalist, but all of them rabidly opposed to the Church. De Andrea considered that institutionalized evils had to be dealt with through the use of institutionalized means. Personal effort, however influential, is by its nature intermittent, sporadic and therefore insufficient. Pope Leo XIII had urged the creation of Christian trade unions, but Catholic employers had been very remiss in carrying out the Papal directive, while priests had only to read the Encyclical to evoke the annoyance of many.

"Could I in conscience," said the Bishop, "oblige these women to drop out of those socialist-controlled unions, knowing that such a step meant for them the loss of their jobs, with the fearful

corollaries of sickness, misery, hunger, perhaps prostitution in their families? Do we have any unions ourselves? Did not the Popes speak clearly enough as regards this issue? What was to be done?"

Thus he began to organize the women employees in trade unions. Of Bishop de Andrea it can be said what was once of Abbé de Tourville, the French social pioneer of the past century: "However interesting the social question might have appeared to him, it was not in itself the motive why he had applied to it his formidable spirit. He was above all a *priest*, and only thus felt inclined to investigate the possibilities of social legislation in which he saw opportunities for the promotion of virtuous living. The revelations of his confessional at St. Augustine's Church were what motivated him to install himself in the office of Frederic Le Play at St. Suplice. It was the fulfillment of the Divine task that prompted him to seek the help of human lights at the side of the famous author of "*La Reforme Sociale*." (F. Klein, *Lumiere et Vie*, Paris, 1929)

De Andrea asked the women to trust and obey him. The unions were organized in the light of the Encyclical *Rerum Novarum*. The beginnings were very modest, but the seed he had planted was fruitful. "We spoke to them of duties more than of rights and they began to feel strong," said the prelate.

"Give Me Time . . ."

Within a short time seven thousand women were enrolled. The organization was juridically autonomous and was called the Federation of Catholic Associations of Women Employees (F.A.C.E.) The social principles of the F.A.C.E. were Catholic, but the members were not required to be practicing Catholics or Catholics at all. It was not a religious organization, but a socio-economic institution. The Monseñor travelled to Europe to explain his ideas and seek the advice of some learned and influential friends: Cardinal Mercier, Don Luigi Sturzo, Father Rutten and others. Meanwhile many churchmen and employers were almost frantic upon seeing a Bishop at the head of an already powerful syndical organization, viewed by them as communistic. De Andrea told them: "Give me time enough and I promise to give you back employees that will be the most conscientious in the field of labor and

social relations, and the most devoted in the field of religion."

He kept his word. A few years later, when the central headquarters of the F.A.C.E. were built in the heart of Buenos Aires, large business firms united to furnish the main floor of the building in recognition of the work of the Bishop. He himself contributed to the acquisition of medical equipment for a clinic by selling some personal jewels that had been presented to him. Such gestures of detachment are frequent and quite spontaneous in the Bishop.

But even before the erection of its headquarters, the F.A.C.E. already owned two large summer residences for its members in the hills of Córdoba, one of the most healthful and picturesque spots in Argentina. In 1932 the large and costly headquarters-building, the *Casa de la Empleado*, was dedicated. In 1937 some property was acquired in the beautiful residential area of Castelar, ten miles west of Buenos Aires, as a week-end resort for members. Toward the end of 1943, a luxurious summer residence with five hundred rooms was procured in the Atlantic city of Mar de Plata—the Argentine Palm Beach.

Besides the opportunity for inexpensive vacationing, members of the F.A.C.E. derive innumerable other benefits from their membership: free medical service at the clinic and in their homes, discounts at the largest shops, low cost meals at the cafeteria where 1,500 meals are served daily. The educational and cultural life of the women employees is furthered by means of free courses in all those subjects that would enable them to become proficient in their occupations. Study groups are organized for the discussion of social, religious and artistic subjects. Eminent personalities are invited to lecture to the employees. Thus organized, the F.A.C.E. has also been able to obtain the passage of wholesome social legislation; the members understand and discuss social problems in the solution of which they now have a voice.

In view of the success achieved by the women's unions, the men had begun to organize themselves some years ago under the guidance of Bishop de Andrea. But a well-intentioned although ill-advised restraint was imposed by some in authority and the work had to be abandoned. "We were considered advanced; we were suspected of socialism..." was the prelate's comment several years later.

Shadows Portending a Difficult Future

Today there can be only regret that de Andrea was not permitted to organize men's unions. Had Capital and Labor been organized on a basis of understanding and cooperation, instead of resistance and struggle, had they been organized upon Catholic social principles as Bishop de Andrea was trying to do, there would perhaps not exist today the politico-syndical regime of Perón, which, under the name of *justicialismo*, is well calculated to drive the masses toward Marxism.

Leo XIII was far-sighted when he encouraged the establishment of unions based on the social teachings of his encyclicals, especially of *Rerum Novarum*. They offer unions a doctrinal basis, coherent and orderly, which makes them in a certain way invulnerable. Such is the case of Bishop de Andrea's organization.

As early as 1943, from his post of Secretary of Labor, Perón was adverse to private initiative in the field of labor. He gradually absorbed the existing trade unions into a single trade union organization which was subjected to his political party. After some improvised resistance, even the most aggressive among the non-Catholic trade unions gave in to Perón's pressure. The twenty-seven Catholic feminine unions were not won over—neither by seductive promises nor by threats. The Bishop became the champion of free enterprise in the best sense.

When Perón became a constitutional president in 1946, the climate became hostile toward de Andrea. A violent campaign was launched against the prelate in order to isolate him and put him in an odious light. The bitter old grudges of the "de Andrea legend" were revived. The regime accused him of being a "social disturber," "a sinister political demagogue" and an instigator of anti-Argentine activities.

But this attitude backfired against its promoters. A change of policy took place toward the end of 1947. The Perón Government, through its semi-official newspaper, *La Epoca*, which had slandered the Bishop a few months earlier, was now making overtures to "the distinguished and brilliant churchman," offering him "the resources of the State," if only he would agree to collaborate with Perón's patriotic endeavors. Monseñor de Andrea never acknowledged the enticing offer. He continued in the uncompromising position adopted when he first began working as a priest in 1900 and maintained through thirteen governmental ad-

ministrations—that of non-intervention in party politics. Soon thereafter the hostility was renewed. It came to a climax with an unprecedented happening in the month of July, 1948, when the broadcasting of a speech of the Bishop was suddenly interrupted. A few days later he was denied authorization (reasons were not advanced) to continue broadcasting his Sunday Catholic Hour.

Today, though actively and passively boycotted, the twenty-seven unions of the F.A.C.E. stand as the only free trade unions in Argentina. Of course, their influence is almost nil since all social legislation proceeds from the politically controlled *Confederación General de Trabajo*, where Señora Eva Perón was once so active and so powerful. But the case of the F.A.C.E. stands as an example to Argentina, America and the whole world, of the power of an institution organized in the light of the Papal encyclicals.

In this respect, the comments made on one occasion by Bishop Alfred Ancel of France are particularly applicable: "The morality of unionism leaves men free as regards their political or economic preferences. . . . No political or economic system is immutable. The Catholic Church is not linked to any of them. Therefore, Catholics can choose, without any fear of a disciplinary reprobation, the political orientation they like, provided it is in accordance with the laws of morality. . . . The morality of Unionism demands that the unions be not linked to any political party. When a union serves a political party, it no longer serves the working class. . . . (*Le probleme Ouvrier*, Sept., 1951)

A Resourceful Leader

In the year 1945, Bishop de Andrea made public his project of building in the city of Buenos Aires a large home for women employees who, because of some unfortunate circumstances of life, live alone deprived of all family life. The Bishop was aware of the dangers that surround such mode of existence, especially for young women.

The announcement of the project was met with enthusiastic praise inside and outside the country. The prelate declared in a memorable speech: "There is not a single *political*, religious, social, economic or national body, from which I did not receive enthusiastic support, congratulations and encouragement. . . . Priests, laymen and military men; Christians and Jews, old men and children, have outdone themselves in responding to my

appeal by making donations of large and small sums. . . ."

This fund-raising effort was the occasion of many touching instances. Monseñor de Andrea tells how he was stopped one day in the streets by a poor deaf woman who tearfully begged him to accept her offering of two pesos. The Bishop gave his own pectoral cross for sale at a public auction in order to help the campaign. The home was finally begun six years ago, in 1949. The construction progressed steadily amidst formidable difficulties. The inauguration of the home's huge restaurant, the largest in the city of Buenos Aires, took place during the month of July, 1951.

At the moment Argentina is in the grip of a serious political, social and economic crisis. Bishop de Andrea continues to work silently and indefatigably—a manner so characteristic of him. He courageously denounces the attempts against individual and collective liberties in the face of a regime that has ruthlessly endeavored to silence all opposition. Only his episcopal robes and his enormous popularity prevent the Government from taking drastic measures against him. President Perón himself, in spite of his political injustices toward the prelate, holds him in the greatest admiration and esteem. This latter fact might be little known, but it is true.

Today de Andrea is an elderly Argentine Bishop. He holds no position within the Hierarchy of Argentina. But his influence, though unofficial, is tremendous.

We wish to conclude with a few reflections inspired by this great social apostle. The social apostolate is action. But it is not *activism*, that fearful heresy of action denounced six years ago in the Apostolic Exhortation *Menti Nostrae*. It is true that a trend toward activism has intruded itself in social action. On February 14, 1952, the Pope complained about this in a speech to Italian unionists: "The great misery of the social order resides in this that it is neither profoundly Christian, nor even human, but merely economic. . . ."

The true Catholic Social Apostolate is intimately linked with the Liturgical Apostolate. Both apostolates strive to create a more conducive atmosphere for the action of Divine grace in men's souls. Both are implied in the expressive motto of that saint of our days, Pius X, the great social apostle and the great liturgist: "To restore all things in Christ."

The saints have been the greatest social apostles. The pioneers of Catholic social thought and action

mentioned at the beginning of this article were, in most instances, contemplative souls. In our case, Bishop de Andrea is, at least in spirit, a Carthusian. His vivacious fellow-citizens call him

el Obispo de los pobres—the Bishop of the poor people. He himself lives the life of a poor man. His kindness and approachability are proverbial; the sanctity of his life is a secret to nobody.*

RELIGION IN EDUCATION

IV

Morality Needs Religion

AT THE CLOSE OF HIS presidential career after two terms, George Washington delivered a farewell address to his countrymen. It abounds with good advice, timely still for the needs of our day. On many points, unhappily, it has not been heeded.

For instance, he cautioned his fellow citizens not to yield to the thought that "morality can be maintained without religion."

Yet, that is being done in education: there are millions of American schools from which the teaching of religion is barred. Attempts are made in various ways to teach "moral and spiritual values." These are vague, often empty terms. Except for the parochial and high schools maintained by Catholic and Protestant parents, these values are taught without religion. It is believed that through the influence of refined education, exclusive of religion, it is possible to form and train youth in principles of morality. Washington did not think so. With deep insight into the essential connection between morality and religion he commented that "reason and experience forbid us to expect that national morality can prevail to the exclusion of religious principles."¹

Why does reason forbid it? Because reason shows clearly, if man reflects at all, that all laws of morality derive from God, the Supreme Lawgiver; that they are an expression of His will, briefly summed up in His Ten Commandments; that they have been given man as guides for his moral conduct on his way to life eternal. These moral laws inform the conscience of man, telling him what is good and what is bad; they set up final sanctions for their observance or nonobservance; these rest in God who rewards the good and punishes the wicked. Moral laws give support to the manifold virtues that form, strengthen, and enrich character.

In other words, without religion youth cannot be trained fully and adequately in the principles and ideals that underpin and inspire true morality. Washington is right: reason forbids us to expect that morality can prevail to the exclusion of religious principles.

Proof of Current Experience

Experience also, he adds, forbids it. If he lived today, he could support his statement with many terrible and tragic happenings. He would be shocked.

In June of last year Senator Robert C. Hendrickson, appointed by Senator William Langer as chairman of the Senate Subcommittee investigating juvenile delinquency, delivered an address in Congress on the findings of his committee. In addition to hearings, questionnaires were sent out to some 2,500 high school and about 1,000 college students. What did the survey yield in facts?

Three-fourths of the 3,500 students polled did not think it wrong to lie or cheat; twelve per cent saw nothing wrong in stealing, nine per cent in committing robbery, fifteen per cent in destroying property, and seventeen per cent in indulging in sex relations. The illiteracy in things moral that the survey revealed, and the unconcern with which these young people look at sinful deeds, is really alarming.

True, the number of those who have no conception of moral wrong is relatively small. But the very fact that there is even this number of young people whose consciences are devoid of all training gives much reason for concern. This minority is a source of serious infection in the schools they attend. This is seen in the fact that juvenile delinquency is on the increase everywhere in our country. New Jersey is not the only state that faces a problem of wrong attitudes of young people toward the dictates of the moral code.

Dr. Jansen, Superintendent of the schools of the City of New York, released findings of a seventeen-month survey of delinquency problems in the

¹) Keller: quoted in op. cit., p. 169.

*) Because of conditions prevailing in Argentina, the author of this article must remain anonymous. (Ed.)

city's high schools. He could list petty delinquencies but also grave misconduct. The report noted the destruction of "school property, private property, and personal possessions of fellow pupils; theft, forgery, obscenity, and vulgarities; non-conformity to school rules, disruption of classes, the throwing of food, the turning on of gas, interference with fire drills, truancy, and so on." Teachers, generally, complain about the lack of self-discipline and the disregard of moral standards. In not a few cases, if they attempted to enforce discipline they were threatened with bodily harm; in some cases the threat issued in attacks.

These delinquencies of high school teen-agers are not confined to the eastern seaboard. Last year newspapers carried detailed accounts of similar happenings in other parts of the country.

In Los Angeles, for instance, a journalist reported that "at least fifty 'rat pack' gangs of cocky, swaggering youths prowl the city streets, terrorizing neighborhoods just to show how tough they are. Driven emotionally by drugs, drunkenness, gang rivalry, and mob lust for trouble, these youthful gangsters brazenly commit such crimes as murder, assault, rape, and robbery on sheer impulse."

The hard-hearted brutalities committed by youths from "good homes" are unbelievable. One of the gangs beat up a Korean veteran who had lost in combat both legs and the fingers of both hands: a helpless victim of sadistic youngsters. In other hoodlum incidents youths who refused to participate in these gangster exploits were tortured with lighted cigarettes during an enforced two-hour car ride.

These are extreme cases. But those who have eyes to see what is going on among undisciplined, conscienceless young people in towns and cities, and those who have ears to hear of delinquencies that do not make the press or never come into the courts know that the situation is bad. Washington was right when he declared that experience forbids us to expect that national morality can prevail to the exclusion of moral principles.

Adult Share of Responsibility

In order to free itself from blame, youth is inclined to charge adults with failure to live up to their own responsibilities. They point to the bad example of grown-ups who "get away with it." But, no matter what wrongs adults commit, youth cannot exculpate itself in such easy fashion. Also

within their breasts is heard the voice of conscience: it tells them what is wrong or right. If conscience no longer alarms them in the face of wrongdoing, the education they have received certainly has been defective.

The charge that youth makes against adults, however, is not without grounds. As one looks out into an egoistic, materialistic, pleasure-loving world, there is much reason for placing blame on adults in respect to juvenile delinquency. An increased number of men and women take self-made moral standards as guides of action: whatever results in advantage or profit is right. "Anything goes," so long as one is not caught. The thought of an all-seeing God does not enter their minds. "The end justifies the means, right or wrong," is a maxim that shapes the conduct of all too many in these modern times. One need but mention the methods advocated by the voluntary parenthood league in proof of the wide-spread acceptance of the dictum that the end, so long as it is good, makes the use of wrong means right.

The breakdown of moral norms of conduct explains also why there is so much complacency in the face of moral evils, such as indecent shows and movies, so-called beauty contests and "cheese-cake" pictures bordering on the pornographic, shameless comic books, and coarse, smutty publications. Some 90,000,000 copies of offensive magazines and booklets pour off the press every month—terrible evidence of how complacent parents and the public in general are in respect to happenings that are violative of even the most elementary principles of the moral code.

Religion, the Only Answer

Occasionally there is an outcry; psychiatrists propound ineffectual, naturalistic remedies; committees are organized and set into motion in order to combat evils corruptive of youth, and then, before long, things are as bad as before. There are no permanent results. The reason? The consciences of men are not touched; the sanctity of the moral code is not so much as mentioned; religion as the most powerful force for changing the inner lives of men is given no consideration.

The sins of the times in public and private life, in politics and social relations, in the home, in business, in the markets make it imperative that the training of conscience receive more attention.

For that the start must be made in the home. In the earliest years of childhood father and mother

must begin this highly responsible work of forming the conscience of their children. Christian parents have a great advantage over others because the moral code of Christ and His Church is clear and definite in setting forth its requirements. If children learn to look up to the Blessed Virgin Mary and their patron saints as ideals in their lives, if they are taught to appreciate the great value of the sacrament of penance as a means of overcoming faults and correcting transgressions of the laws of God and His Church, even in minor matters, dispositions of mind and heart will not be warped and qualities of good character will be so reinforced that they will be able to withstand the onslaught of evil.

In the home youngsters must learn from their parents that they must not follow every fad and fancy that the times turn up. To do so is evidence of a weak character. Such characters are bent as the wind blows; they have not the courage to be different. Self-reliance and independence, particularly in matters moral, are marks of strong, straight-laced character.

Home and School, One Unit

The school must aid the home. Unfortunately, the gulf between home and school has been widened. If the home is religious and the school unreligious, it is clear that what has been begun in the home is not followed up in the school. Hardly anything worse could happen to the child. At home the child learns what is right and wrong, and in the school devoid of religion, these lessons are not continued and strengthened.

In order to maintain a religious contact between the home and the school Catholic parents, wherever possible, operate their own schools. They do this at no small cost to themselves. Yet they want schools in which religion plays its full role in education. They want such schools in protection of the rights of their child to a thorough and complete education in matters religious, and in their own interest, so that they may adequately discharge their sacred duties of rearing their child for God and life eternal.

Knowing the world for what it really is—a foe of Christ and His teachings—they, like Washington, are convinced that reason and experience forbid them to entertain the thought that morality can be strong without the support of religion. Moral living needs religion.

Let religion have its rightful place again in education so that youth will conduct itself by spiritual ideals, and will not yield to the fleshy and worldly cravings of sensuality. These are opposed, wrote St. Paul to the Christians in Galatia "to spiritual ideals, and these spiritual ideals are opposed to sensuality. These two are arrayed against each other."²)

In its battle for pure, clean, upright living, give American young people a chance. Put all the weapons of religion into their hands. Let it be religion in all its fullness. Half measures will not do. Every branch of study, the very atmosphere of the classroom must be permeated with the spirit of God. This is the real meaning of putting religion into education.

(To be concluded)

MOST REV. ALOISIUS J. MUENCH, D.D.

Jubilee of the Reunion

SEPTEMBER 20 WILL MARK the silver jubilee of the celebrated Reunion Movement in Malankara, India. (Cf. *SJR*, Jan., 1955, p. 300) It was on that day twenty-five years ago that the late Archbishop Mar Ivanios and his suffragan Bishop Mar Theophilos, together with a priest, a deacon and a layman, returned to the True Fold from the Jacobite heresy. The initial action of Archbishop Mar Ivanios, who is properly regarded as the father of the Reunion Movement, began a trend which continues to this day. At the end of last year, the fruits of this Movement included six Bishops (three of whom have gone to their

eternal reward), 168 priests, 172 nuns, 42 seminarians and 80,000 faithful.

To commemorate the twenty-fifth anniversary of the Reunion Movement, a Jubilee Year of thanksgiving, which began September 20 of last year, was proclaimed in a joint pastoral issue by the late Archbishop Joseph Mar Severios, Bishop of Tiruvalla, and Bishop Benedict Mar Gregorios, Apostolic Administrator of the Diocese of Trivandrum. The pastoral is, in a sense, a historic document, which should fill the heart of every Catholic, nay of every sincere Christian, with a warmth of devotion and a deep sense of gratitude. Economy

²) Galatians: 5: 16-17.

of space prevents us from reproducing this document in full, much as it deserves such consideration. However, its spirit can be caught even from an abbreviated version. With this in mind, we quote its introductory chapters:

Dearly Beloved in the Lord:

The Reunion Movement which was awaited by our forefathers for centuries, in prayer and great expectation, is entering into its 25th year on 20th September, 1954, and as such, we have the great pleasure to declare the year ending with 20th September, 1955, as the Jubilee Year of the Reunion Movement.

Twenty-five years is not a long period for a Movement; but for us, the first fruits of this Movement, this is a significant period. Many noble souls, including the architect of the Reunion Movement, have earned their eternal reward. Many of us have been fortunate to spend a good portion of our lives in the Catholic Church. This Jubilee is an occasion to rejoice in the Lord and thank Him for the manifold graces we have received from the merciful God through the Reunion Movement during the last twenty-five years, and it is an occasion to work more zealously for the betterment and progress of the Movement in its various aspects.

The late Archbishop Mar Ivanios was the chief instrument chosen by God to bring to fruition the prayers during the last three long centuries. Even though several individuals at different places were reunited with the Church, the Reunion as a distinct mass movement took shape only with his untiring labor. With far-sighted vision, and as a clever architect, he laid the foundation for this movement. Consequently, we got our own rite recognized and the ecclesiastical province was established with two dioceses.

The amazing growth of this movement is the result of the industrious and laborious efforts of His Grace and his colleagues. The Christian world has styled ours the greatest reunion movement of modern times. The name of His Grace Mar Ivanios, the pioneer of this movement, will ever be gratefully remembered.

We should remember that this branch in the Catholic Church owes its existence to the generosity and far-sightedness of His Holiness Pius XI of happy memory, the Pope of the Reunion. It is not possible to say how much this movement is indebted to the fatherly love of that great Holy Father. We should remember him with a grateful heart in this Jubilee Year.

Our indebtedness to the gloriously reigning Pontiff, His Holiness, Pius XII, is beyond measure. That he has bestowed the title of Archbishop on the present Bishop of Tiruvalla and nominated two Bishops from among the reunited are excellent examples of his fatherly love and solicitude for the Reunion Movement.

We should also remember in this Jubilee Year all those who have encouraged and lovingly fostered this Reunion Movement. The names of the late Secretary of the Sacred Oriental Congregation, His Eminence Cardinal Sincero, the present Secretary, His Eminence Cardinal Tisserant, the Papal Legates in India, Archbishop (now Cardinal) Mooney, Archbishop Kierkels, and the present Internuncio, Archbishop Martin Lucas, deserve special mention. . . .

The Jubilee Year thus promulgated has not progressed without its sorrows. On January 18, the Feast of St. Peter's Chair in Rome, the day on which the Church Unity Octave begins, Archbishop Joseph Mar Severios died quite suddenly.

It is not so much the function of the Church, nor is it the intention of the Popes, to sponsor a ready-made scheme of social reform, as it is to establish an attitude of mind which will lead to the right sort of social improvements needed in the conditions of this or that period of history.

Always the emphasis will be on the virtue of justice, since the social problem is at root a moral problem, and every man's clear understanding of rights and duties is fundamentally an appreciation of the fact that he and his fellows are equally children of God in their creation and destiny.

Zealandia, May 12

SOCIAL REVIEW

Social Action

FOR THE SECOND TIME in recent days, *Osservatore Romano*, Vatican City daily, has printed the text of autograph letters sent by Pope Pius XII to German Catholic organizations. The letters, both in German, were occasioned by the centenary of the Kolping Society and the 70th anniversary of the Association of German Catholic Women School Teachers.

The Kolping letter was addressed to Bishop Konrad Landersdorfer of Passau, the place where the formal centennial observance was held.

The society is named after Msgr. Adolph Kolping, who established it in Cologne to provide housing and spiritual guidance for working youth. The society now has a membership of about 300,000 throughout the world.

The Pope's letter urged the society to hold fast to the basic principles animating its founder: first, that religion and life are inseparable and, secondly, that the Christian family is the basic cell and model for all community life. It is said that Msgr. Kolping had aimed at the formation of the "thoroughly Catholic man" and had resisted the wrong conception of society, which considers man only as a producer and consumer, thereby "atomizing" all community life.

Echoing the thoughts voiced in his May Day address, the Pope wrote that "no matter how perfect they are, constitutions and laws are useless if the family is sick."

In a letter addressed to Elizabeth Mleinek, president of the teachers' group, the Pope said that the "Catholic Church will never voluntarily renounce denominational schools and teachers' training in accordance with the Catholic Faith and philosophy." This was a reference to two issues currently troubling German Catholics, particularly in Lower Saxony and Bavaria.

The Holy Father voiced his high esteem of the work of Catholic teachers who "today, often more than parental homes," help train the young to reach maturity with firm religious and moral convictions.

Cooperatives

ONE OF THE MOST important aftermaths of the Third International Catholic Rural Life Congress in Panama City has been the launching of an International Caribbean Cooperative Union. It is expected to be especially useful in combating the threat of communism in the Central American countries.

The new organization, whose basic aims include the promotion of leadership programs for the formation and development of cooperatives and credit unions, was inaugurated at the close of an Institute on Adult Education and Cooperatives held immediately after the rural life congress.

Other purposes of the Caribbean cooperative union will be to develop adult education techniques "so that the people may have in their own hands the means and the free institutions for the solving of their problems and the raising of their standard of living."

An official announcement said it was hoped by such means "to assist in removing, in a positive fashion, the conditions which make possible the insidious growth of communism and other similar systems."

Two of the outstanding participants in the institute were Bishop John R. McDonald of Antigonish, Nova Scotia, Canada, where a now world-famous adult education and cooperative movement was started a quarter of a century ago at St. Francis Xavier University; and Jerry Voorhis, director of the Cooperative League in the United States.

Credit Unions

THE MISSOURI STATE LEGISLATURE in its most recent session passed two bills providing four amendments to the State's credit union law. The amendments, briefly stated, are as follows:

Bill #229 provides that any two or more credit unions, either State or Federal Chartered, may merge or consolidate into one credit union. The mechanics for handling the merger or consolidation are clear and simple. "The passage of this bill is a big step forward for credit unions in the State of Missouri," according to the Missouri Credit Union League.

Bill #230 contains three amendments:

1. Increases the per diem of examinations from \$16.00

to \$30.00 per day. Also increases the minimum examination fee from \$2.00 to \$5.00.

Missouri has had one of the lowest schedule of examination fees in the country; also the least number of examiners. It is hoped that this increase in examination fees will provide better examinations and provide the necessary personnel to better serve the growing number of credit unions.

2. This amendment will provide for credit unions having assets of \$50,000 or more to have a credit manager. The board of directors may authorize the credit committee to appoint a credit manager. However, he shall be under the supervision of the credit committee and may be delegated authority by the credit committee to act on all or some applications for loans and to approve them, reporting thereon to the credit committee within fifteen days.

This amendment should find favor with most of the larger credit unions as it provides a means to offer the utmost in loan services to the members. The credit manager may be any member of the credit committee or may be a hired employee; however, under no circumstances should the credit manager be the treasurer.

3. Provides for at least quarterly examinations of the affairs of the credit union by the supervisory committee. Also provides for a direct verification of the members' share and loan accounts at least annually. This, of course, can be accomplished in part any time during the year. In other words, it is not necessary to wait until the end of the fiscal year to make the verification of the members' pass books—just so that all pass books are verified during a credit union's fiscal year.

Credit Unions have been organized among members of forty-one parishes in Michigan, Albert W. Marble, managing director, Michigan Credit Union League, announced a few weeks ago: "These have built up assets of nearly \$3¼ million and had more than 13,500 members May 31."

There are parish credit unions in every section of the State, from Detroit to Marquette, from Port Huron to Muskegon. They include the Corktown Credit Union, organized in the historic Holy Trinity Parish, Detroit; St. Peter's Cathedral, Marquette; the Marian Credit Union at Hubbard Lake, the Alverno Parish Federal Credit Union in Cheboygan and St. Theresa's near Wayland in the western part of the State.

The credit union with the most members and the greatest amount of assets is the Cabrini Federal Credit Union, composed of members of the St. Frances Xavier Cabrini parish in Allen Park. This has assets of over \$473,000 and 1,261 members, and is the first to build its own building.

It is closely followed by St. Jude's and St. Bonaventure's in Detroit and St. Joseph's in Saginaw.

The oldest parish credit union is Gate of Heaven, organized in 1930. The most recently organized credit union was Holy Family of Adrian in February, 1955.

Extremely active in the credit union movement are Fr. Clement H. Kern, pastor of Holy Trinity; Fr. A. J. LaRoux of Spring Lake and Msgr. Harold Bolton of St. Joseph's in Saginaw.

John Naisara, who traveled more than 12,000 miles from his home in the Fiji Islands to study American credit union methods, told of the phenomenal growth of credit unions in the Southwest Pacific islands since a Jesuit Missionary introduced them there less than two years ago.

The twenty-five-year-old Fijian, a senior assistant of the Credit Union Central Committee in the Fiji Islands, told officials of the Credit Union National Association in Madison, Wis., that since January, 1954, some eighty-six unions have been organized, and 11,000 of the 333,000 population are members. He predicted that half the population will have credit union passbooks within the next five years. Less than two years ago, said Mr. Naisara, none of the Fijians, including himself, had ever heard of a credit union.

The movement started at the insistence of the Governor General who arranged, with the help of the Credit Union National Association, to have Father Marion Ganey, S.J., visit the Fiji Islands from British Honduras where he had been successfully showing people how to organize credit unions. Father Ganey is a member of the Missouri Province of the Society of Jesus, now stationed at St. John's College, British Honduras. Mr. Naisara, who had received his college degree in New Zealand and had been a teacher in Catholic schools, was assigned as an interpreter for Father Ganey.

The standard of living of his people has been steadily increasing since the establishment of credit unions, reported Mr. Naisara. He said many of the villages held day-long celebrations on "International Credit Union day (October 21) to celebrate their 'ever-increasing liberation from usury.'"

Bewildered by vital issues, the public too easily turns to the simpler narratives of sports events or seeks solace from reality in the comic strips or entertainment features. Opinion journalism has ceded to the consequent popularity of those who would provide what, in Roman times, were catered to by games in the circuses. (*The Ensign*, May 31.)

Family Allowances

SENATOR RICHARD L. NEUBERGER of Oregon has made a strong plea in the U. S. Senate for a family allowance plan for our country similar to that which has been in operation in Canada for the past ten years. Explaining that extensive travels in Canada have convinced him of the merits of the family allowance plan, he stated:

"For ten years now, our closest continental neighbor, Canada, has operated a program known as Family Allowances. This is a program designed to make available more clothing, better and more wholesome foods, more medical care and greater opportunities for cultural and educational advancement for the children of Canada under sixteen years of age."

In the Canada plan the entire cost of providing family subsidies is derived from taxes and the plan is under government supervision. Answering his own question as to what a similar plan would cost in the United States, Senator Neuberger said:

"The sum cannot be easily calculated precisely, and the cost of the program naturally is one of the aspects to be studied by the special committee in determining the kind of program that might be appropriate to our economic and social conditions.

"It is a rough guide, however, that the annual sum required in Canada has been about \$350 million. Canada's population is approximately ten per cent of that of the United States—although the percentage of children there may still be a little larger, so that the Canadian schedule of allowances would, in our country, amount to \$3.5 billion a year."

The Senator found this sum "not exorbitant in the context of our present and future gross national product and in comparison with other items of our public and private national budgets."

Quite a different family allowance plan has been inaugurated in Georgetown, British Guiana. It avoids the danger of undue state intervention and of ultimate state socialism. The plan was started six months ago by Catholic employers and at present is assisting ninety families who are receiving close to \$1,200 a month aggregately.

The "Family Allowance Trust" operates with voluntary contributions from nine firms of which Catholics are directors or executives. A total of 545 employees are enrolled. The plan provides family benefits over and above salaries, bonuses, overtime or other pay.

When the Family Allowance Trust was registered with the International Labor Office at Geneva, its promoters were told that it is the only one of its kind in all Latin America.

For each male employee over twenty-one earning less than \$200 a month, each contributing firm sets aside \$3 a month. The head of a family tells the firm how many children under sixteen he has and gets a monthly coupon of \$5 for each child after the first two children. At present eighty-nine families with six or more children are getting allowances for the total of 240 children.

The plan was organized by the Catholic employers in co-operation with Bishop R. Lester Guilly, Vicar Apostolic of British Guiana and the Barbados. It is open also to non-Catholic firms, and it is hoped that more firms will join the plan and thus help to improve family living conditions and strengthen employer-worker relations.

An example of the benefits of the plan is found in the home of Vivian Alvaro Ferreira, who works for G. Bettencourt and Co. He has eleven children, ten of them under sixteen, and collects benefits for eight ranging from six months to ten years.

Population

IT IS THE *New York Times* of June 16 which brings to our attention a study of the population of Formosa contained in *Focus*, a publication of the American Geographical Society. According to *Focus*, the density of population of this large island is twelve times that of the United States and continues to increase rapidly.

Formosa, which has an area of 13,808 square miles, had 667 inhabitants to a square mile in 1951. The population density of Japan was 586 to a square mile, of China 150 and of the United States 51.

Formosa has 10,000,000 inhabitants. Because of the mountainous nature of the central and eastern parts of the island, these inhabitants are congested along the low-lying western coastal region. Thus, the island's density of population to each square mile of cultivated land is 2,864. The comparable ratio in the United States is 188.

In the forty-five years from 1905 to 1950, the population of Formosa tripled. The 480,000 Japanese on the island were repatriated at the close of World War II. However, about 1,500,000 Chinese refugees from the China mainland settled on Formosa in the 1947-1949 period.

Most of the population increase on Formosa is the natural increase of the native Formosans, who are descendants of Fukiense and Kwangtunese. Gross birth and death rates in 1951 were respectively forty-eight and eleven to 1,000 inhabitants. The annual natural

rate of increase is 3.7 per cent compared with 1.5 per cent in India, which also has a severe problem of over population.

Statisticians of the Metropolitan Life Insurance Company have announced that one-third of the population of the U. S. consists of children under eighteen years. Children in this category number 54,500,000. This figure represents an increase of thirteen million in the ten years since the end of World War II.

Because of family disruptions through death, divorce or separation, about 7,000,000 children, or nearly one-seventh, live with only one parent or with neither parent. Of these, 4,100,000 live with their mothers, 600,000 with their fathers, and most of the others with grandparents, older brothers or sisters or other relatives.

Sometimes a nation's "population problem" is really not a population problem at all. In other words, the problem is not one of too many people per square mile. Italy is a case in point. Her people are suffering because of a lack of fertile land, a lack of industrialization and raw materials, and a lack of markets. Italy does not have a high birth rate. In 1952 it was only 17.6 per thousand population, about seven points lower than that of the United States. While a third of Italy's population consists of young adults, the number of children under fourteen is comparatively small, thus presaging a drop in the birth rate in the future.

According to Robert C. Cook, writing in the *Population Bulletin*, Italy has a total land area of 113,000 square miles, three-fourths the size of California. But the population density is 412 persons to the square mile, compared with sixty-eight in California.

"The crux of the problem lies in the extreme poverty of the soil and its inability to support the population," Mr. Cook asserts. "The inescapable fact is that Italy has too many people for the land to maintain."

Because of the lowered birth rate and in spite of a declining death rate, there is no immediate danger that Italy's population problem will boil over into what the experts call a "population explosion."

At present Italy's young adults suffer chronically from unemployment and underemployment. The average industrial worker in northern Italy earns only \$2 to \$2.50 a day. In southern Italy the agricultural day laborer gets less than \$1 a day, and at least 2,000,000 peasants work only 100 days a year.

Employment

THE U. S. DEPARTMENTS of Commerce and Labor reported that during the month of June more than 64,000,000 Americans were employed—the largest number in the nation's history. Unemployment, on the other hand, increased by only 190,000 to a total of 2,679,000. This represented the smallest increase in unemployment for the month of June since World War II.

June is a strategic month in employment because of the number of young people seeking jobs after the close of school. The influx of youthful workers this year was offset by the rising adult employment on farms and vigorous re-hiring in prospering industries.

The employment total for June exceeded that of May by approximately two million. The increase since last winter is four million, about one million more than the normal spring.

A joint statement by Secretary of Labor, James P. Mitchell, and Secretary of Commerce, Sinclair Weeks, noted "the further reduction in the number of relatively long-term jobless. The group out of work for fifteen weeks or longer dropped by 200,000 for the second consecutive month, reaching a level of 650,000 in June." Secretary Mitchell also observed that the amount of overtime work in factories in May and June was as high as it has been since World War II.

Motoring Hazards

THE AUTOMOBILE manufacturers were appealed to in the *Journal* of the American Medical Association to do something about the "urgent need" for safer cars. The *Journal* declared that "one out of every ten Americans has an excellent chance to be killed or maimed in highway accidents by the time 1970 rolls around."

Car manufacturers were asked to emphasize "controlled deceleration" i.e., bringing a moving passenger to a safer stop. The following were proposed as safety devices: safety belts, shock-absorbing bumpers and hook units that would crumble slowly, absorbing the shock of a crash.

Also advocated were the elimination of sharp edges and projections in the interior of the automobile, the generous use of interior padding, a steering wheel column with a flexible joint, and the elevation of the seat back to protect the neck and head.

Profit Sharing

AMERICAN WORKERS, to an increasing degree, are acquiring a direct stake in the prosperity of many of the nation's industrial enterprises through the growth of profit-sharing plans. It is estimated that about 1,875,000 workers are now covered by such programs. This economic phenomenon is brought to our attention by the Common Council press release of July 5.

Last year, we are told, nearly 8,000 corporate profit-sharing plans were reported on file with the U. S. Treasury Department, compared with 6,000 in 1953 and only 549 a decade ago. Under many of them, the benefits to employees have proved substantial. A survey by the financial newspaper, the *Wall Street Journal*, in 1954 listed the following examples.

At De Luxe Printers of Chicago, Illinois, some of the workers due to retire in the next ten years will draw pensions from profit-sharing funds greater than their last annual pay while working. Employees of E. G. Shinner & Company operating a chain of meat markets in the midwest, accumulated so much under profit sharing that they bought out the company in 1953.

The Reader's Digest, a publishing firm, paid out \$1,200,000 in cash bonuses last year to 1,200 employees, in payments ranging from \$548 per worker to \$25,000. And Sears, Roebuck & Company, prominent mail-order house and retail-store chain, has contributed since 1916 more than \$500,000,000 into a profit-sharing fund for its 120,000 employees.

Profit-sharing plans take many forms. Company distributions range all the way from five to fifty per cent of profits. For the employees, the shares amount to anywhere from five to one hundred per cent of annual pay, with an average share around ten to twelve per cent.

Methods of distribution vary. Some payments are made in cash. Others are put into trust funds, payable when the employee retires or leaves the company, either in periodic payments or in a lump sum. Some plans combine both forms—cash and deferred payments.

Employers who favor profit sharing report that it results in high employee morale, increased productivity and reduced labor turnover. They say that it gives the workers a sense of partnership in the company prompting them to take better

care of the equipment, avoid waste and initiate new ways of improving operations and reducing costs.

Others oppose it on the ground that profit-sharing plans provide for a sharing of profits but make no provision for sharing losses. They also cite the fact that since all workers in a company receive an equal percentage of the profits, the efficient worker receives no greater reward than the inefficient worker.

Historically, unions have been lukewarm toward profit sharing, because they believed it was designed to discourage union organization, and because they suspected that it might be used by employers as a substitute for higher wages. However, the trend appears to be changing as more and more plans are set up through labor-management negotiation and cooperation.

One of the reasons frequently given for the growth of profit-sharing plans in the last two decades was the adoption by the U. S. Congress of tax legislation permitting corporations to treat as a business expense payments into a profit-sharing fund, provided such payments were within specified limits and the trust was set up to meet certain specifications.

Many observers see profit sharing as the expression of the changing concept of management which now views the modern corporation as a trusteeship with balanced duties and obligation to owners, employers, customers and the public. With this changing concept has come a more human relationship between managers and employees.

Tariffs

AN INTERESTING CHANGE in the attitude of U. S. business men toward tariffs on imports is disclosed in the April issue of *Fortune* magazine. We are told that until World War II only a minority of our business men could be classified as free-traders. In 1939, for instance, 31.5 per cent of those questioned in a poll conducted by *Fortune*, were in favor of higher tariffs, while 34.5 wished them to be kept at existing levels. Less than one in five thought that tariffs should be lowered.

In recent years, however, many business men have become converts to the doctrine of free or freer trade. Last spring, the Center for International Studies at the Massachusetts Institute of Technology arranged to poll U. S. business leaders on their attitude toward tariffs. The poll itself was conducted by the National Opinion Research

Center at the University of Chicago, and the 903 persons interviewed included the chief executive officers of approximately three-quarters of all U. S. companies with more than 10,000 employees, as well as a representative sample of the heads of smaller firms with 100 or more employees. Interpretative comments on the results of the poll were made by Raymond Bauer in *Fortune* magazine.

One-third of the executives interviewed said they had changed their attitude regarding tariff since or during World War II and three-quarters of those who had changed said they had shifted toward a freer trade policy. This shift, Mr. Bauer observes, paralleled a similar trend in the population at large, as revealed by various public-opinion polls. But the change in business sentiment seems to have been more pronounced.

Housing Shortage in Spain

THE HOUSING SHORTAGE is one of Spain's greatest social problems. About half of Spain's 29,000,000 inhabitants lack adequate living quarters, and the situation is becoming steadily worse. The Government is openly worried and has undertaken vast housing projects in many regions. However, the problem is of such magnitude that the state, in the opinion of experts, cannot hope to solve it without the cooperation of private capital. Such capital has shown little interest so far in financing low-priced housing projects because they yield small profits.

In the outskirts of Madrid, shanty towns are mushrooming in defiance of city regulations and police attempts to halt what the press calls the plague of shacks that mar the beauty of this capital. In Vallecas, a suburb southwest of the city, thousands of persons have simply taken over an area of several square miles along the main highway that leads to Valencia. The terrain is dotted with little hills. Against their slopes homeless Madrileños have built themselves one-room shelters, using for the walls soft red clay mixed with water. But the roofs crack under the sun and when it rains the mud-pie shanties leak in red-brown streams. Other families have not bothered to build houses. They just dug caves in the mounds of clay. Their "rooms" are niches separated from each other by curtains of patched up rags.

A census made by the Statistical Bureau showed that on January 1, 1952, there were 2,946,829

families, or 15,000,000 Spaniards who lived in cramped, unsuitable quarters. It appeared from the census that seventy-four per cent of the residential premises had been built before 1900, and that only twenty per cent of them had running water and sewers; that fifty-two per cent had "indispensable sanitary facilities," and that only nine per cent had bathrooms or showers. Two years ago the statistical bureau said Spain lacked at least 810,000 dwellings. Experts today estimate the shortage to be more than 1,000,000 housing units.

Several factors were given for this situation, including the natural deterioration of buildings and the yearly increase in population. The main causes were said to have been the widespread destruction of buildings caused by three years of civil war and the economic boycott staged by the Western nations in reprisal for the pro-Axis attitude of the Spanish Government during World War II.

Until a few years ago, as a result of that boycott, Spain could not obtain from abroad the credits necessary for her reconstruction.

Installment Buying

A SOLIDLY ESTABLISHED American institution, although of dubious plausibility, installment buying has made its way to other lands. Whereas Europeans formerly looked askance at this method of purchasing commodities, they have now come to accept it as quite commonplace.

In Austria today, despite the warnings of the nation's major savings institutions, more than four per cent of the 1954 national income was earmarked for installment payments. Austrian economists forecast that the figure will be six per cent this year. The impact of consumer credit has hit the nation so hard that almost any article, from a tooth brush to an automobile, can be bought and paid for later. Merchandise is not alone on the credit list. The Viennese may pay their gas and light bills, the doctor, the dentist, and even police fines in monthly installments. It is estimated that only one article in ten sold in Vienna today changes hands for cash.

This transformation in the retail habits of the Austrians is remarkable, not to say alarming. Hitherto the people of this country are said to have been willing to starve rather than owe a penny. Installment buying is referred to by Europeans as the "never-never" system.

HISTORICAL STUDIES AND NOTES

THEODORE ROOSEVELT AND CATHOLICS

III.

(Concluded)

THE NEXT STEP up for Theodore Roosevelt was the governorship of his own State of New York. As a young seminarian, I remember the campaign picture of Theodore Roosevelt in the uniform of the Rough Rider Colonel. It was irresistible and he was elected. Towards the end of the second month after his inauguration as Governor, Theodore Roosevelt received a cablegram from Bellamy Storer asking him to recommend the appointment of Archbishop Ireland as Cardinal. Just then Roosevelt was hearing "a great clamor that Archbishop Ireland has gone back on his policy of Americanism, the Pope having been converted to the Cahensly view." Though he supposed all this to be untrue, it made him "unwilling to act without full knowledge." As Governor, his words necessarily had the weight of his office attached to them, and he doubted whether a word from him now might be desirable in this matter. It would be different if he were a private citizen. As such, he would be only too glad "to tell people in authority that I had the greatest possible regard and admiration for the Archbishop and would like to see him attain the highest ecclesiastical dignity." (Vol. II, p. 954) Bellamy Storer sent Roosevelt a second cable March 11, 1899. The latter wrote President McKinley from Albany two days later, telling that he had written previously to Mr. Storer: that he did not see his way clear to interfere in the matter. However, he added:

"Evidently from the enclosed he (Storer) feels that in view of the Spanish attitude which is against Ireland and presumably because of our interest in the Philippines, it would be a mistake not to have Ireland made Cardinal. I accordingly lay the matter before you." (Vol. II, p. 960)

Theodore Roosevelt was still bothered in his mind about "this so-called recantation" of Archbishop Ireland "about Americans," although it did seem to him "from the standpoint of sound public policy, a fortunate thing if we can have him made a Cardinal, especially in view of what must occur in the Philippines." He then reminded

Bellamy Storer, writing him March 23, 1899: "You have to largely guide me in matters of this kind and write me always and fully." However, Roosevelt warned him:

"My dear fellow, do not make the mistake of thinking that I have any permanent influence in the councils of the Republican Party of a serious nature.

"Last year I played in great luck and was made Governor. You know the kaleidoscope changes of politics in New York State. Not since the Civil War have we ever had a Republican Governor, who after his term was out, continued in active political life, and the chances are very small that I shall be continued.

"Give my warm regards to Mrs. Storer. We hunger to see you." (Vol. II, p. 968)

Four days later, March 27, 1899, Theodore Roosevelt answered the letter Mrs. Storer had written him on March 17th. He then gave her the reason for not sending that cable. For any request or desire he made in the election of a Cardinal inevitably would put him under obligations and he did "not know quite what these obligations are." As he had written the President, he believed it "an especially fortunate thing for the Catholics of this country if Archbishop Ireland could be made a Cardinal . . . particularly because of what may be done in the Philippines and in our other tropic colonies." He then added:

"I am very strongly of the opinion that the uplifting of the people in these tropic islands must come chiefly through making them better Catholics and better citizens, and that on the one hand we shall have to guard against the reactionary Catholics who would oppose the correction of abuses in the ecclesiastical arrangements of the islands, and on the other hand guard against Protestant fanaticism which will give trouble anyhow, more or less, and which will be fanned into a dangerous flame if the above mentioned Catholic reactionaries are put in control.

"On every account I should feel that the election of Archbishop Ireland to be Cardinal would be a most fortunate thing for us in the United States—Catholics and non-Catholics alike."

In regard to this letter, Theodore Roosevelt wrote Mrs. Storer that she was "most welcome to show it to anyone you see fit," but he "would not like to have it published." (Vol. II, p. 971 sq.) He was "only too delighted" when he later learned that his "letter was even of the slightest use." He evidently did not think President McKinley above criticism. For he wrote Mrs. Storer April 14, 1899, of his regret "that the President did not put some prominent Catholic of the pronounced American type on the Commission sent out to the Philippines," headed by Jacob Gould Schurman, President of Cornell University. He also confessed to Mrs. Storer that he did not understand "a curious cablegram from Rome, signed 'Samuel Hill'." Seemingly it referred to the Cardinal appointment, "although it possibly may have meant the Peace Congress in Holland and desired Archbishop Ireland be put upon it." Returning to the settlement of new colonial affairs, he informed Mrs. Storer:

"There will be need of great judgment and firmness in handling the hierarchy of the Islands. I got one perfectly appalling glimpse into the morality of the highest ecclesiastical dignitaries in Santiago which I shall some day have to tell you of, or perhaps I will have to tell it to Bellamy to tell you.

"I am extremely glad that you are going to Spain. The fact that it may not be pleasant I count as nothing against the fact that you can do good work."

President McKinley had appointed Bellamy Storer United States Minister to Spain after the conclusion of peace between Spain and the United States. Theodore Roosevelt had only time for a line to Mrs. Storer, as it was the last week of the Legislature and there was "a large mob waiting" for him in the next room. As to this session of the Legislature, he had "gotten along pretty well," but he informed Mrs. Storer: "The chances are very strong that I shall never hold another office after my present term has expired, but I shall bear this with great philosophy; for I shall have enjoyed myself and shall have accomplished a certain amount; in other words, I shall have had a good run for my money." (No. 1245: Vol. II, p. 997 ff)

Mrs. Storer refused to be discouraged in her quest for Archbishop Ireland's red hat. She again wrote Theodore Roosevelt April 19, 1899. He replied May 1st that he simply could not mix in this Cardinal business when he knew so little of the ground, not knowing even in whom the appointing power was vested, in the College of Cardinals or in the Pope. In making his appointments in New York State, he would not welcome their advice, and he did "not know whether they could be expected to welcome mine in Rome." He further illustrated the situation by writing Mrs. Storer:

"I am very fond of Bishop Doane here in Albany, but I am not an Episcopalian, I do not exactly see how I could interfere to have him made an Archbishop—if they have archbishops on this side of the water.

"I am very fond of Archbishop Ireland. I am very fond of the Paulist Fathers.

"I am very fond of the minister of my Dutch Reformed Church, Dr. Johnson. Perhaps as belonging to the Dutch Reformed Church, I could interfere on behalf of the latter, but I do not see how I can interfere in Rome.

"I am very sorry, for I should greatly like to do as you desire me to." (Vol. I, p. 1001)

By this time Mrs. Storer felt justified by her intimate friendship with Theodore Roosevelt to address him by his first name. He assured her that he "should feel very badly indeed" if she did not do so; and he added: "I should even feel worse if you hesitated to ask me anything you desired me to do." He then informed Mrs. Storer, writing her from Albany, May 27, 1899, how he had consulted the New York Secretary of State about the matter concerning which she had written him. This man received the highest vote on the ticket next to himself that fall; he was a Catholic "who has been my particular crony throughout the winter." Theodore Roosevelt informed Mrs. Storer:

"He was very strongly of the opinion that it would not have done for me to interfere in the matter. He was thoroughly sensible. He felt that the President ought to have put Archbishop Ireland on the Peace Commission to The Hague, and that it would have been a good thing to put a Catholic layman, but not a Catholic ecclesiastic, on the Philippine Commission.

"But he felt that very grave trouble might be caused by an interference with the choice of a Cardinal and that for me so to interfere in any way could result in no possible good and might do very serious harm (to myself amongst others) because it would be establishing a precedent of a very unhealthy kind, even though done for the best purpose."

Theodore Roosevelt supposed that Mrs. Storer would be in Madrid by the time she received this letter. In spite of the discomfort of the change from Belgium to Spain, Roosevelt rejoiced in it, not only for her husband, Bellamy, but also for herself, as it brought them very responsible duties, and he did "not know that one can wish a friend better than to have hard work which is nevertheless worth doing." As for himself, he was satisfied for the moment, having distinctly scored a triumph thus far in the Governor's chair and having made this session of the legislature a memorable one. However, he "had to irritate the machine at times to the very limit," and "sooner or later, probably sooner, their chance will come to throw me out; but this I will accept with all the philosophy I can, and meanwhile I am doing some decent work." (Vol. II, p. 1015 sq.) After some consideration, Theodore Roosevelt decided to write the President another letter on the matter of Ireland's promotion. He wrote him from Albany June 8, 1899:

"A very warm Catholic friend of mine, a staunch Republican and strong supporter of yourself, is greatly interested from the standpoint of the nation in asking that something be done to help Archbishop Ireland to be made Cardinal.

"He believes, as I do, that this would be of very great good to the country, for Archbishop Ireland represents those forces in the Catholic Church which tell for civic righteousness and national greatness, and if you can, I would greatly like you to help him. My friend writes me as follows:

"The Catholics of the United States would dearly like to see Archbishop Ireland appointed a Cardinal. They feel that this could be easily accomplished, were the President to intimate to the Pope that the Administration would be gratified to have the Archbishop of St. Paul created a Cardinal.

"This might be done were the Secretary of State to so inform Msgr. Martinelli, or it

might be effected between the Papal Nuncio and the American Ambassador either at the Court of Madrid or Paris.

"There are precedents for such action. President Washington obtained the appointment of Archbishop Carroll through Franklin when Minister at Paris and President Lincoln asked in 1864 that Archbishop Hughes of New York be made Cardinal. His request was granted, but the Archbishop died before the Consistory was held.

"If action be taken, it should be at once as the Consistory will be held soon. The request of the President may be an unofficial one, but it is essential that the Holy Father should understand that it is the action of the President himself and of no other, no matter how highly placed such other may be."

Theodore Roosevelt then told the President: "If it is proper in any way to help Archbishop Ireland, I earnestly hope it can be done." He was sure that President McKinley knew more about this thing than he did and could tell what the proprieties demand. (Vol. II, p. 1019 sq.)

President McKinley refused to recommend to Rome the appointment of Archbishop Ireland to the Cardinalate. When Roosevelt received the President's letter about the Cardinal matter, he guessed that the President's "position is the correct one," and he wrote McKinley, June 17, 1899. So many requests had been made to him that finally he thought he would quote to the President the arguments made by one of his correspondents "who seemed to have most plausibility at any rate," although he felt great doubt about writing the President at all about this matter. (Vol. II, p. 1021)

Whatever Roosevelt's disagreements with the Administration may have been in other things, publicly he said what he wrote Secretary John Hay from Oyster Bay July 1, 1899, that he was certainly in hearty favor of President McKinley's renomination and also in favor of Hobart's renomination for the vice-presidency. (Vol. II, p. 1024) At this time Roosevelt felt that his work as Governor in Albany kept him "in more than sufficient hot water" without being involved in national affairs. In fact he was "able to pay very little attention to national administration and manage things "in Albany" . . . "and they do not like my trying to run their business for them." He would indeed have liked "to interfere about a good many mat-

ters at Washington," but he realized that "it would have been worse than useless to try."

When he saw young Sam Hill at the Harvard dinner early in 1900, he naturally went over the affair of Archbishop Ireland's proposed elevation to the cardinalate, telling him what he "had written to the President about Archbishop Ireland before, and the way I was turned down." Roosevelt acknowledged besides: "In not one instance where I have tried to intervene in national affairs has my intervention accomplished anything save in the cases where I dealt with men who were with me in the Spanish American War." In answer to a letter Mrs. Storer had written him February 8, 1900, Theodore Roosevelt recalled all these things to her in answering her on February 26, 1900, so as to make her realize the limitations under which he worked. He simply could not "possibly be intruding my advice upon the President when it is unasked." It would merely hurt his future usefulness if he did so. He therefore hoped that Mrs. Storer would "understand why it is so hopeless, so worse than useless for me to make the effort you desire." (Vol. II, p. 1202)

Mrs. Storer sent Theodore Roosevelt a letter Judge Taft wrote her March 20, 1900, which evidently was also concerned with Archbishop Ireland. Returning it, he wrote from Albany April 30, 1900, assuring her that he had no need "to say what pleasure it would be for me to do anything I can for Archbishop Ireland," who represented "that type of Catholicism which in my opinion must prevail in the United States if the Catholic Church is to attain its full measure of power and usefulness with our people and under our form of government." While he agreed with Judge Taft's statement in his letter to her "in relation to that part of this problem which affects the Philippines," he looked upon the problem as it affected the United States as a whole, declaring:

"A reactionary, or in any way anti-American, spirit in ecclesiastical affairs would, in America, in the long run, result in disaster just as certainly as a similar course in political affairs.

"I may add that the bigoted opponents of Catholicism are those who are most anxious to see the triumph, within the ranks of Catholicism, of this reactionary spirit and the throwing out of men who have shown a broad liberalism and Americanism.

"Of course, I feel that I was not justified in interfering in any way, directly or indirectly, with matters of the Vatican, but it is only fair in response to your letter that I should write you fully and frankly of my great appreciation of Archbishop Ireland and of my firm conviction that the real future of the Catholic Church in America rests with those who in the main work along his lines."

Theodore Roosevelt hoped that what he wrote here would be of assistance to Mrs. Storer's quest; he did not need to tell her "that it is a pleasure to write it, or to do anything else you desire me to do if in my power." As to herself and her husband, Bellamy, Theodore Roosevelt wrote that "they must have a very hard time at Madrid," but he earnestly hoped "that the signal devotion to the good of the country which you and Bellamy have shown will result in its proper reward and in your being transferred, in the not distant future, to Rome, or better still, to Paris."

Theodore Roosevelt knew that the Storers would "be interested to know of the large percentage of Catholics, without exception men standing high in capacity as in integrity, whom I have placed upon various important commissions in this State." He significantly added that he was "occupied in trying not to be made vice-presidential candidate, preferring "to try for the Governorship again." He could not foretell whether he would be beaten or not, but he supposed he "should certainly be beaten if it were not a presidential year," which would give "a good chance of carrying the Governorship, too;" but he was afraid to say "whether it is more than an even chance." (Vol. II, p. 1272)

Letters from Mrs. Storer, "the very nicest, the most interesting and the most amusing that we ever receive," moved Theodore Roosevelt to remark, writing from Albany, June 12, 1900: "It must be an intolerable position at Madrid under these circumstances." Theodore Roosevelt had "time for but a line, as I am up to my ears in work and it is just before the National Convention." Roosevelt claimed at the time to be "doing my best to prevent the corporations and the Machine making me the vice-presidential candidate in order to get rid of me as Governor." (Vol. II, p. 1332) What Roosevelt feared, happened at the National Republican Convention where he was nominated for the vice-presidency. On his return from the West, he sent several in-

vitations, July 7th, to Frank C. Travers for the notification at the 12th instant in Oyster Bay. On this occasion he wrote to Mr. Travers that, if he was "asked to help any of the Catholic societies," he would consult him at once and "shall help them if possible." He then revealed what Mr. Travers had done for him:

"Now that my term as Governor is drawing to a close, I want to thank you most sincerely for the aid you have given me.

"One feature of which I was particularly proud in my New York Police work and of which I am proud in connection with the Governorship, is the relations I have been able to establish with the best Catholics; and you have been of more help to me than any one else in this regard.

"For a number of years I felt anxious to do something to bring closer together the Protestants and Catholics, and especially the Catholics of Irish descent who had the same feelings about decent government and good citizenship.

"It seemed to me that there was less assimilation of this kind than there ought to be, that, for instance, the Germans, and especially Protestant Germans, got assimilated with the native American population quicker than the Irish Catholics, and I made up my mind that I would see if I could help change things.

"When I was in the Police Department, I got in touch with men like Father Doyle, Father Casselly, Dr. Wall and many others, and finally made them understand that I meant literally what I said, and that I treated them precisely as I treated Protestant clergymen, and was anxious to see that their decent parishioners had every show in the force. In other words, I wanted to bring forward the Catholic Irishman who belonged to his local church temperance association and not the hanger-on of the local saloon keeper. In this I was pretty successful.

"When I came to be Governor, I wanted the high-minded Catholic gentleman to feel that socially and politically I was incapable of drawing any line between him and his high-minded Protestant fellow citizens. And this was especially the case where we dealt with the educational and charitable features of State work. Accordingly, I put on such men as those you have mentioned, together with

Judge Daly, Mr. Kernan, Mr. Tracey, Sheriff Ford, etc., etc., on my different Boards.

"It has all been carrying out part of one scheme. It is exactly as I got Father Belfore to come down to the Fourth of July celebration together with Dr. Russell and Dr. Washburn, and exactly as I have got Father Powers and other local clergymen to come out to my house for the notification ceremonies Thursday.

"It is for the same reason that I took particular pleasure in pushing forward the Catholics in my regiment, and I succeeded in getting commissions for service in the Philippines for such officers as Coleman, Luna, Keyes, Griffin and others.

"For much the same reason I have always taken a particular interest in seeing developed at Harvard a strong Catholic element. I rejoiced when young Daly was made Captain of the football team, when young Kernan, the son of our Utica friend, by the way, became the great fullback on last year's freshmen eleven.

"In this country our safety lies in a genuine assimilation—genuine cordial feeling, without regard to difference of creed or race origin, when, in short, we treat each man on his worth as a man.

"There is nothing else I should so like to do as to hasten the day when this should be absolutely true, and you have helped me very materially to bring it measureably nearer and I thank you." (Vol. II, p. 1347 sq.)

The nomination for the vice-presidency almost drove Roosevelt to death. At least this was the excuse he gave Lieutenant Sherrard Coleman for sending only a brief note in reply to the Lieutenant's letter of May 16th. Roosevelt complimented Coleman for being "the most satisfactory correspondent I have in the Philippines," adding: "Later I shall probably want to get your views on the important question of the friars." He then asked Lieutenant Coleman:

"Have you ever met Crimmins, formerly of our regiment? He is a gentleman of high character, and I should think you would get along well with him.

"I want to find out how some of our Catholic officers, in whose judgment I can implicitly rely, look at the general business and what course they would advise.

"If I am elected Vice-President, nothing would please me more than to get out and make a brief visit to the Philippines myself." (Vol. II, p. 1352)

Roosevelt had other friends in the Philippines, to all of whom and particularly to Colonel Howze he sent warm regards. It was however "warm love" that he sent to Mrs. Storer when he wrote her husband, Bellamy, July 27, 1900, telling him how "Edith and I were so touched by your note and your absolutely characteristic offer that we could hardly talk about it." Theodore Roosevelt then wrote the Dear Old Fellow Bellamy:

"We shall not try to entertain much, old man (if elected!); and even from you we could not well take your house—though we would literally rather take it from you than from any one else. We never took a house in that way even from my sister. But if a year hence we are elected and you are not coming home and are willing to rent the house, why that in itself would be a great favor; for six children would not make us appear to ordinary eyes as desirable tenants.

"I did not wish the nomination; I would much have preferred to stay as Governor; but the demand for me, especially in the farther West, was so strong that to refuse would have been to give a black eye to the ticket; and this contest does not seem to me to be of vital and crucial importance to America, so that I am only too glad if by my nomination I have aided, or shall have aided, in the overthrow of Bryanism.

"But for Heaven's sake, don't get the idea that I have a future; if I am elected Vice-President, I shall be amply content, for it

will be more than I ever expected—had a right to expect.

"Edith and the children are all well. I take them on a long row and picnic tomorrow." (Vol. II, p. 1366)

No matter how busy his work made him, Theodore Roosevelt took great delight in giving them time to play with his family. His interest in family life at its very source made him intervene in the Cuban Marriage Law about which he had conversed with General Leonard Wood. After the latter had left, Roosevelt had answers from the Secretary of War and Senator Hanna. The Secretary wrote Roosevelt that the law would be changed. The latter most earnestly hoped that Wood could speedily "bring about the change in the law so as to have the same privileges as regards celebrating marriage conferred upon the priests and clergymen in Cuba that are conferred here in the United States." Roosevelt therefore wrote Wood August 3, 1900:

"I appreciate entirely the force of all you told me, namely, that there was a very strong anti-clerical feeling among the Cuban Catholics, and especially the political leaders in Cuba, and that there was danger of exciting them to such action as the anti-clerical party took in Mexico, if their feelings were in any way outraged.

"Of course, to change the marriage law and at the same time inflame the anti-clerical party into steps towards the secularization of church property, would be a very unwise thing to do at this time when the Constitutional Convention is about to take place.

"But it is true that the present marriage law gives grave cause for dissatisfaction."

REV. FREDERICK J. ZWIERLEIN

Der Marienbote, well written family magazine published in the German language in Battleford, Saskatchewan, devotes its May issue to the fiftieth anniversary of the establishment of St. Joseph's Colony in that part of Canada.

Priests of the Oblates of Mary Immaculate have played and continue to play a leading role in the history of this German Catholic settlement. The issue of *Der Marienbote* referred to very properly pays tribute to the Oblates as a community, and

to individual members, such as Father Theodor Schweers, O.M.I., whose names are indelibly written in the archives of the various parishes which now comprise St. Joseph's Colony.

A brief but interesting history of every parish and religious institution in St. Joseph's Colony makes the May issue of *Der Marienbote* a document of historical value. It is introduced by a message of congratulations from Bishop Francis J. Klein of Saskatoon.

JOHN AMEND, ONE OF THE CENTRAL VEREIN'S EARLY STALWARTS

JOHN AMEND was born on the 18th day of October, 1808, in the city of Wuerzburg, Bavaria. Of his early days we have no information, save that in his twenty-sixth year he determined to migrate to America. His departure took place on May 15, 1834. He arrived at Philadelphia before the end of the year, after a most wearisome voyage. After a brief stay in Philadelphia, John Amend set out for the glowing West, his objective being St. Louis, where he arrived in November, 1835.

Here he found employment in the Mississippi Foundry of Samuel Gaty and McCoon on Main and Morgan Streets. His day's wages amounted to one dollar, but probably he received an increase toward the end of his fourteen years of hard and faithful service.

In spite, however, of hard work, and small recompense, John Amend became a real godsend to many of his newly arrived countrymen in the city of St. Louis. Henry Spaunhorst, one of Amend's most distinguished friends, whose parents had been befriended by him, relates the following incidents: "As we, unfamiliar with the language of the country, and endowed with little more than willing, strong hands, arrived in this strange land, John Amend came to us to offer us help in word and deed. He brought us to a temporary shelter, and on the following morning found employment for three of our company. On the following Sunday early in the morning he returned to take us to church. It was the old Cathedral, on Walnut Street, at that time the only Catholic church in the city. One of the children, a little boy, grew sick, being unaccustomed to the corn-bread then in common use. John Amend visited the boy frequently, but never without a loaf of white bread under his arm."

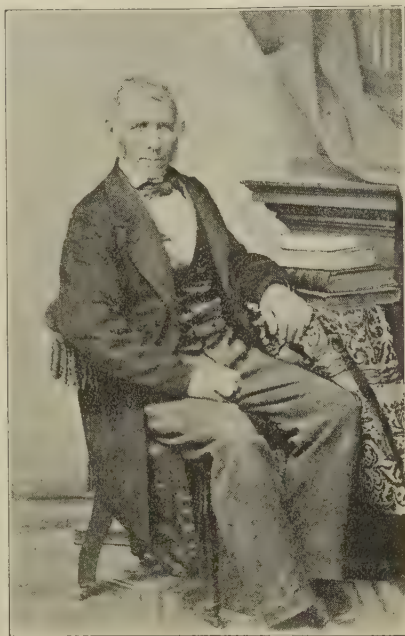
As the German Catholics of the city increased in numbers Father Fischer, the assistant to Father

Lutz at the Cathedral, was empowered in 1837 to organize them into a congregation, and Bishop Rosati set aside for their use the basement of the Cathedral. John Amend was among the members of this first German Catholic organization in St. Louis. In 1839 he was married to Magdalena Karlskind, a lady from Alsace, and like her husband an active friend of the poor and the sick.

These two linked-lives were thus a double chain of good works, unselfish, and unheralded and without any thought of recompense. John Amend was not discouraged in his charities by the frequent ingratitude of the recipients. And when he was deceived by some unworthy fellow he would smile and say: "I meant well and could not know that the man was a fraud."

John Amend was of a hearty, cheerful disposition, not averse to a good story as long as it was decent. He, too, with all his steadiness and earnest purpose, had a touch of romanticism in his nature: When the news of the discovery of gold in California spread like wildfire through the land, John Amend, then in his forty-third year, joined the great westward movement. For a time he worked in the mines of Placerville, but soon became

ill, and in 1853 returned to St. Louis. Here he took up his former position at the Iron Works. But in 1855 he, with John Hanpeter, organized a firm of undertakers, and within a short time opened a livery stable of his own on Ninth Street, between O'Fallon Street and Cass Avenue. To this business of burying the dead John Amend devoted the last thirty years of his life, but not only for the purpose of making a living for himself and his family, but in a large measure for finding the opportunity of bringing comfort to the sorrowing. For many a poor fellow-Christian he provided a Christian burial free of charge; in fact, all the inmates of the House



John Amend, elected First Vice-Pres. of the C.V. at Baltimore, 1855. Served eight terms as President.

of the Little Sisters of the Poor held this claim on John Amend's charity.

What wonder then, that such a man never grew wealthy, and yet never lacked the means of doing good. He was a true dispenser of the manifold gifts of God.

He was a leading member of St. Joseph's parish. Realizing the need of a closer union of the German Catholics to resist the machinations of the German Freethinkers and Masonic sects, he advocated the organization of the first German Catholic Benevolent Society in the West, the German Roman Catholic Benevolent Society of St. Louis. It was incorporated in 1849. John Amend was its first president, and served as president until his departure for California in 1851. In 1855 he attended the meeting held at Baltimore for the purpose of organizing a union of all the German Catholic Benevolent Societies in the United States, our Central Verein. He held the presidency of this Catholic national organization for eight terms, and was finally elected Honorary President for life.

Thus John Amend became, in a sense, a man of national importance: yet the quiet, unostentatious, and loving helpfulness in the ever-widening Catholic circle of St. Louis was more to his taste. The orphans, the widows, the poor and friendless, the outcasts of society, all had in him a true and helpful friend.

As was his life, so was Papa Amend's death. On Tuesday, November 17, 1885, John Amend, feeling well and strong, attended early Mass at St. Joseph's and made a friendly call at the rectory, when he casually remarked that the day was the fiftieth anniversary of his arrival in St. Louis. Toward evening he met his old friend, Charles Stuever, to talk over old times, remarking once more how well and strong he felt. At 7 P.M. he attended the meeting of the St. Vincent de Paul Conference for the poor and made a spirited address in regard to the Triduum, to be held at St. Joseph's. Father Etten then arose and adverted to the fact that it was the fiftieth anniversary of the President's arrival in St. Louis. Mr. Amend was asked to make a speech. He arose and with a weakening voice spoke of the by-gone days: but a quick movement trembled over his face: his feet gave away, and Father Etten brought him home. A physician was called and pronounced the case as paralysis and hopeless. Father Etten administered the last sacraments, and the gentle, beautiful soul passed away into eternity, after a pilgrimage of seventy-seven years.

The burial took place from St. Joseph's Church to Calvary Cemetery. It was a magnificent recognition of John Amend's worth as a man, a citizen and a member of the Catholic Church, as sincere a demonstration as it was spontaneous and overwhelming. His influence is still living and active among us.

J. E. R.¹⁾

On February 15 of this year, Rev. Lawrence V. Hamel, assistant pastor of St. Alphonsus Church in Dearborn, Michigan, wielded a sledge hammer to break open the cornerstone of the parish's old church building, constructed in 1874, which was being razed to make room for a new hall. Father Hamel and the parishioners expected to find mementos of the days when St. Alphonsus' was established one hundred and two years ago by the group of forty families who had immigrated from the Rhineland. To the disappointment of everyone, nothing was found in the cornerstone; it was solid granite.

"Though the cornerstone yielded no historical facts," says the *Michigan Catholic* of February 17, "the descendants of the pioneer German families, many of whom still live in the parish, remember much of its history. Most of their memoirs were

incorporated into a book, *A Century of Progress*, written in 1952 for the parish's centenary.

"According to parish and diocesan records, the German immigrants who founded St. Alphonsus', came to Greenfield township via the Erie Canal when Detroit was a town of 5,000, and Springwells, site of the church, just a spot in the old Chicago road where travelers could stop and rest.

"The list of the early parishioners reads like a German census, with names like Esper, Theisen, Horger, Fuhrman, Ternes, Korte and Schaefer enrolled.

"The first church was built in 1852 on four donated acres of the Esper farm and the first rectory for visiting Redemptorist priests was completed in 1858."

¹⁾ Reprinted from July-August, 1930, issue of *Central-Blatt* and *Social Justice*, now *Social Justice Review*.

OUR AUTHORS

Liam Brophy is in civil service in his native city of Dublin which is also his present place of residence. His extensive studies at home and abroad culminated in the achievement of his doctorate in philosophy at the celebrated University of Louvain, Belgium.

An established poet as well as a prolific writer of essays and articles, Dr. Brophy contributes to periodicals in Canada, England, Ireland, Australia as well as the United States. A book of his poems is in preparation under the title, *Diversity*. He is also engaged at the moment in writing the biography of Baron de Geramb (in later life a Trappist) which will be published later this year.

Dr. Brophy is married and has four children—three boys and a girl. Mrs. Brophy, under the pen name of Beda Herbert, also writes in her rare moments of leisure. Her literary output comprises articles, reviews, stories and verse. She occasionally contributes to *SJR*.

Characterized by a Canadian periodical, which regularly carries his articles, as "one of the most prolific, popular and authoritative lay writers on Catholic subjects living today," Dr. Brophy is undoubtedly one of the greatest living exponents of true Christian Humanism. He is versatile, thorough, elevating and ever refreshing. God's universe with man as its focal point is Brophy's field of interest. He has a genius for synthesis which never permits the Divine intent to go undetected. Readers may detect in his brilliant essays the accents of melody reminiscent of Il Poverello and Francis Thompson. Little wonder, for Dr. Brophy is a son of St. Francis as a member of the Third Order. *Social Justice Review* features Dr. Brophy's articles virtually in every issue.

Franz H. Mueller, a native of Berlin, Germany, is now head of the Department of Sociology in the College of St. Thomas, St. Paul, Minn. His wife, Theresa, is accomplished in letters and possesses a doctorate in Philosophy. The Muellers have been blessed with five children—three daughters and two sons.

Dr. Mueller did his higher studies at the University of Berlin and the University of Cologne, receiving from the latter institution his degree of *Doctor rerum politicarum* in 1925. Before coming to St. Louis in 1934, he held teaching assignments in the fields of economics, sociology, legislative and social works in various German colleges and

universities. Dr. Mueller was a pupil of the great Father Heinrich Pesch, S.J., leading exponent of Christian Solidarism.

After coming to America, Dr. Mueller became associate professor of sociology at St. Louis University, a post he held from 1934 to 1936. It was during his sojourn in St. Louis Franz Mueller made the personal acquaintance of Dr. F. P. Kenkel, director of the Central Bureau of the Central Verein. A mutual esteem between the two scholars grew with the years, and Dr. Mueller became a frequent contributor to *Social Justice Review*. He also authored several pamphlets on Christian social economy published by the Central Bureau.

In 1936 Franz Mueller became a member of the faculty of the College of St. Thomas in St. Paul in the capacity of associate professor of economics. In 1940 he became head of the school's department of economics, while in 1942 he re-established his connection with the University of Cologne as "visiting professor."

The following books are the products of Dr. Mueller's pen: *Heinrich Pesch and His Theory of Christian Solidarism* (1941); *Social Life of Primitive Man* (jt. author, 3rd ed., 1950); *Economic Aspects of Industrial Decentralization* (1943); *Soziale Theorie des Betriebes* (1952). Mrs. Mueller writes pamphlets and articles.

In our opinion, Dr. Mueller is one of the leading Catholic economic analysts in our country. To an extent that very few others can boast, he succeeds in striking that perfect balance between the liberal Left and the ultra-conservative Right. For this reason we have always found Dr. Mueller a safe guide to follow in economics and in social thought. He is very highly respected even outside Catholic circles. It is with no small satisfaction, therefore, that we refer our readers to Dr. Mueller's articles on the family wage and his several book reviews in this issue of *SJR* as typical of his great scholarship.

Henry K. Junckerstorff, associate professor in St. Louis University's School of Commerce and Finance, was born in Berlin, Germany. He is married and resides in St. Louis.

Dr. Junckerstorff has done extensive studies in law and economics. He holds a *Dr. jur. utriusque* from Erlangen University, a *Docteur en Droit* from Bordeaux University and a *Dottore in Giurisprudenza* from Geneva University.

It is in the study of the world's minority groups, their problems and rights, Dr. Junckerstorff is a universally recognized authority. From 1930 to 1938 he served as Executive Vice-President of the International Association for the Study of the Rights of Minorities. He was editor of *Bulletin International Pour l'Etude des Droits des Minorities*, The Hague, from 1926 to 1939.

Dr. Junckerstorff is quite a prolific author, has written more than thirty books, most of which deal with subjects relating to international law. Among his books the following are perhaps the best known: *Schubrecht der Deutschen; Minderheiten in Europa* (co-authored with Prof. Ruehrmann, 1936); *The Minorities Problem*, Feubner, Leipzig; *Reconciliation in South Africa and the States of the Indians in International Law*, Calcutta, 1952.

Serge Bolshakoff was born in 1901 in St. Petersburg, Russia, of an old, well-established family. He received his secondary education in one of the best schools in the old Imperial Capital. In 1918 he began his studies in civil engineering, completing these studies abroad.

Very early Dr. Bolshakoff's interest in engineering found itself in competition with his love of letters. In 1922 he began writing for newspapers. Ultimately engineering was abandoned for a career in journalism.

Dr. Bolshakoff travelled extensively between 1926 and 1934, when he took up residence in England and became a nationalized citizen of that country. Since 1939 he has lived in Oxford and in 1942 entered the famous Christ Church College of Oxford University. This College has given twelve Prime Ministers to Great Britain, among them, Sir Anthony Eden. He received his doctorate in philosophy in 1944 and for a short time thereafter lectured in Christ Church.

Dr. Bolshakoff now devotes all his time to travel, study and writing. He writes on sociological, historical, philosophical and theological subjects. His books include the following: *The Christian Church in the Soviet State* (London, 1943); *The Doctrine of the Unity of the Church in the Works of Khomyakov and Moehler* (London, 1946); *Russian Non-Comformity* (Westminster Press, Philadelphia, 1950). Before World War II he published a lengthy study in Warsaw: *Monastic Communities of the Anglican Church*. He also wrote an exhaustive study of the problem of Christian unity (1941-49) for the American

Benedictine periodical, *The Voice of the Church*, published at Lisle, Ill. For several years he served as secretary to two elite societies: The International Academy of Christian Sociologists, and the St. John Damascene Society.

Since 1951, Dr. Bolshakoff has made no less than eighty lengthy journeys in Europe and Asia, visiting twenty countries. His scholarly articles covering these travels have been appearing in *SJR* since 1951. Next year Longman's of London will publish Dr. Bolshakoff's book, *Europe—Christian or Pagan?* which is a study of the present state of religion in the countries visited during the author's travels. Despite this intensive activity, Dr. Bolshakoff manages to publish two periodic bulletins of his own: *Church and World* and *The New Missionary Review*.

Archbishop Aloisius J. Muench is a native of Milwaukee, Wisconsin. He is Bishop of Fargo and Apostolic Nuncio to Germany. Ordained in 1913, he attended the University of Fribourg, Switzerland, and did graduate studies at Cambridge, Louvain, the Sorbonne and Oxford. In 1933 he was appointed to the faculty of St. Francis Theological Seminary, and became rector of this institution in 1925. Father Muench was named a Domestic Prelate by Pope Pius XI in 1934. Approximately a year later, October 15, 1935, he was consecrated Bishop of Fargo.

After the close of World War II, Pope Pius XII summoned Archbishop Muench to assume the responsible position of Apostolic Visitor to Germany in July 1946. He was named Regent of the Apostolic Nunciature in Germany in October, 1949, was given the personal title Archbishop in 1950, and was named Papal Nuncio in 1951.

From his earliest days in the priesthood Archbishop Muench was a leader in the Catholic Central Verein of America. Subsequently he became chairman of the Verein's important Committee on Resolutions which functions at each national convention. At the present time His Excellency is Honorary Chairman of the CV Committee on Social Action. Archbishop Muench has written extensively on sociological and economic questions. His articles appeared regularly in *Social Justice Review*. About thirty years ago he wrote a series on family allowances which demonstrated how farsighted was his vision in such matters. A very intimate and life-long friend of the illustrious Dr. F. P. Kenkel, Archbishop Muench paid his associate a glowing tribute on the occasion of

the latter's death in 1952. His Excellency was wont to address the national conventions of the CV every year until his assignment in Europe. However, he still retains a very active interest in the organization. His presence on the program is one of the highlights of this year's centennial convention.

In addition to assisting the Central Verein, Archbishop Muench has also been a guiding light in the National Catholic Rural Life Conference. He co-authored its *Manifesto on Rural Life* in 1939.

From the very inception of his episcopacy, Archbishop Muench's Lenten Pastoral Letters have been of classic variety. Dr. Kenkel invariably wrote commentaries on them in *SJR*. This year, because of the singular appositeness of its subject matter, His Excellency's Lenten Pastoral is being reprinted *in toto* in *SJR*. The fourth installment of the series is contained in our current issue.

Rev. Frederick J. Zwierlein, a native of Rochester, N. Y., was born in 1881. After finishing his

studies in St. Bernard's Seminary, Rochester, he attended the University of Louvain in Belgium, where he earned the degree of D.Sc.M.H. in 1910. He was ordained in 1904 and immediately thereafter began teaching Church History and Christian Art in St. Bernard's Seminary. In 1938 he retired from his teaching post and devoted his time completely to research and writing.

He is the author of the following: *Religion in New Netherlands* (1910); *The Life and Letters of Bishop McQuade* (3 v, 1925-27); *Reformation Studies* (1938). He contributes to several magazines among which is *Social Justice Review*. Our present issue carries the concluding article in a series on *Theodore Roosevelt and Catholics*, the title of a book which is to appear later this year. Father Zwierlein had written many articles for *SJR* under the editorship of the late Dr. Kenkel; we are thrice happy to have his continuing assistance. An excellent series in our magazine on the controverted subject of teaching religion in public schools appeared in *SJR* about a year ago over the signature of Father Zwierlein.

Book Reviews

Received for Review

- Venerable Louis of Granada, O.P., *Summa of the Christian Life*, Vol. II, translated and adapted by Jordan Aumann, O.P. B. Herder Book Co., St. Louis. \$4.95.
- Mercey, Arch. A., *The Laborers' Story 1903-1953*. The First Fifty Years of the International Hod Carriers', Building and Common Laborers' Union of America (AFL). Ransdell Inc., Washington, D. C. (No price)
- Hohensee, H., *The Augustinian Concept of Authority*. Robert F. Moroney, 2180 Ryer Ave., N. Y. 57, N. Y. \$1.00.
- Ward, A. Dudley, *The American Economy*. Attitudes and Opinions. Harper & Brothers, N. Y. \$3.50.
- O'Connell, Rev. P., *New Light on the Passion*. M. H. Gill & Son, Ltd., Dublin. Cloth binding 95 cents. Paper binding 75 cents.
- Bouyer, Rev. Louis, *Liturgical Piety*. University of Notre Dame Press, Notre Dame, Ind. \$4.75.

Reviews

- Blid, Rev. Benjamin J., Ph.D., *Three Archbishops of Milwaukee*. Rev. B. J. Blid, Fond du Lac, Wis. Pp. 160. \$4.00.

THE THREE ARCHBISHOPS are Archbishops Michael Heiss, Frederick Katzer, and Sebastian Messmer of Milwaukee. These three administrators of the see of Milwaukee were preceded by the first Bishop, John

M. Henni, who died in 1881. The book covers the period from Bishop Henni's death to the death of Archbishop Sebastian Messmer in 1930.

As the author notes in the preface, many of the public documents and private papers of these three prelates were destroyed. Nevertheless, the book presents a remarkably well documented chronicle of these fifty years. This book will, of course, be of particular interest to the people of the Archdiocese of Milwaukee and the State of Wisconsin. Occasionally the waves of national and international movements spilled over into the remote territory of Wisconsin; but for the most part the people and the leaders of Wisconsin were absorbed by their own problems. These were the days of pioneers; days when the foundations for Church and state were being laid. Developed resources were sometimes pitifully inadequate and authority did not enjoy the assistance of thorough organization.

Father Blid gives a sympathetic presentation of both the times and these leaders. Any history is profitable because it helps put the past in proper perspective; but it does more: it helps put the present in the right perspective. A reading of the struggles and problems of the three Archbishops may provide us at times with a saner judgment and a wiser attitude toward our own problems.

REV. FREDERIC C. ECKHOFF
Old Monroe, Missouri

Klubertanz, George P., S.J., *Introduction to The Philosophy of Being*. Appleton-Century-Crofts, Inc., N. Y., 1955. Pp. 300. \$3.00.

"Why do so many philosophers today take a patronizing attitude toward science and scientists," asked a scientist-friend of mine recently, "as though modern scientists were a group of undergraduates whom philosophers may occasionally condescend to recognize?" My friend had never read George P. Klubertanz's *Introduction to the Philosophy of Being* where, in chapter xiv, are shown the relation of metaphysics to and, at times, its dependence on science (page 276).

This book begins by basing metaphysics on sensible being as these phenomena are presented to us in immediate experience; it does not begin by basing metaphysics on an analysis of concepts. This fresh approach will be welcomed by many, for it is strictly in accord with Aristotelian method.

The meaning of "philosopher" and "scientist" has changed since Aristotle's day. In today's terminology Aristotle would have been as much a scientist as a philosopher. He investigated material and practical things as well as speculative problems. He began his investigations with things grasped by the senses. It is this method *Introduction to the Philosophy of Being* follows.

The manner of presentation is welcome, indeed. At the outset only a few problems of metaphysics are studied. Thus the discussion of evidence is as concrete as possible; the advance to more specialized questions is gradual. Another commendable feature of the book is the convenient arrangement; at the end of each chapter one finds not merely the usual references (which the student ordinarily has no inclination to consult), but many selected passages which are printed in the text.

The book is not "St. Thomas made easy." What is easy requires little effort. A better appreciation of "easy" would suggest that the effort required is little when compared with the results. In this sense Father Klubertanz makes metaphysics easy, for he assists the reader in getting results—an understanding of metaphysics—with less than the usual effort. He does not make metaphysics simple, but clear. That which has many necessary parts cannot be made simple. But even a complex thing, such as metaphysics, can be made clear by skillful presentation. The various chapters are thoughtfully developed. The whole book has the great advantage of having been used for several years in the classroom before its publication.

Ancient philosophers were interested in "a way to happiness," not as some moderns, in academic questions only. They were intent on developing a "way of life." Often they discussed and proposed what today would be considered to be in the domain of religion, e.g., the approach to happiness in this life and the next. Ancient philosophers, however, did not label their writings as religious, because ancient "religion" had sunk to a series of unreasoned and often meaningless superstitions, which the enlightened neither believed nor wanted to be associated with. Father Klubertanz has a valuable section on philosophy and religion (page 278).

Some particularly interesting comments under the caption "Thomism and the Thomists" (page 290) recall that "there are many Thomisms." There is listed a dozen questions on which various authors—Thomists all!—differ from one another.

Appleton-Century-Crofts have set up the text in excellent fashion. The clear type of various sizes, the sub-heads, the chapters and sections numbered at the top of each page, the footnotes conveniently inserted on each page—all are features which make the book attractive and easy to read.

Readers of *SJR*, teachers in quest of a fresh, stimulating approach, scientists, students, in fact, all who are interested in the engrossing subject of metaphysics will have a highly rewarding experience in reading this excellent book.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Nordskog, John Eric, ed., *Contemporary Social Reform Movements*. Charles Scribner's Sons, New York 17, 1954. Pp. x+550. \$6.00.

The title and subtitle—*Principles and Readings*—are somewhat misleading. This is not Nordskog's study of ideologies in social reform and of their aims and conflicts, but largely an anthology of *readings* on modern social thought and social action. It is true, though, that the editor prefaces each section of the book with a brief "critique" which attempts to "facilitate intelligent study and to underscore and emphasize both the basic principles and the salient points in the reprinted material." (p. V) An extensive bibliography will help the interested student to explore further any question of importance to him.

Nordskog's concept of "social reform" obviously is a very wide one, including ideological, political and economic reform. It also includes social revolution in the sense of an accelerated, possibly violent, change of a social order. The editor's concept of "movement" covers also those ideological currents and "schools" that did not lead to concerted action or to forms of collective behavior which aim at a direct reform of patterns and institutions of existing society. In view of so comprehensive a concept of "social reform movements" it is surprising, to say the least, that the editor completely ignores Catholic social thought and the various Christian social reform movements. One has the impression that Nordskog has never read books such as those by Henry Somerville, Theodor Brauer, Georgiana P. McEntee, Parker T. Moon, Charles D. Plater, S.J., Karl Waninger, etc., who have dealt extensively with the social-Catholic movements in various countries. Any selection of readings in this field that claims comprehensiveness and objectivity cannot afford to omit the social encyclicals, the letters of the American Hierarchy on social questions, the pronouncements of the various national and international conferences of Protestant churches on labor and other social problems. If the book is to be used in Church-related colleges, the editor should seriously consider including in the next edition, if there be any, excerpts from *Rerum Novarum*, *Quadragesimo Anno*,

and the 1940 Statement of American Bishops on "The Church and the Social Order."

Apart from these omissions, the selections are well done. There is a part with passages from writers on liberalism and collectivism, another that deals with democracy, another on Sovietism, one on Fascism; the last three treat of capitalism, New-Dealism and nationalism respectively. The book will prove helpful for classroom use and will assist the general reader, who has not the time to read all the original sources, to get acquainted with the ideological well-springs of our contemporary social order.

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Louis of Granada, O.P., Venerable. *Summa of the Christian Life*, Vol. II. Translated and adapted by Jordan Aumann, O.P. Herder, St. Louis, 1955. Pp. 428. \$4.95.

In the *Social Justice Review* for November, 1954 (page 243), the first volume of the *Summa of the Christian Life* was reviewed for our readers. The second volume continues the plan of the first, by arranging its chapters to coincide with the chapters of the *Summa* of St. Thomas Aquinas. In this way, something of a practical and, at the same time, theological commentary is made available.

In the previous review it was pointed out that simplicity and directness were the main features of Fray Louis' exposition of the existence of God and Creation. These qualities are also in evidence in the second volume which deals with man's quest for happiness, the theological virtues, and the moral virtues. Worthy of special commendation are those passages which treat of the trials confronting Christians in daily life. Equally meritorious is the author's counsel to parents to instill in their children an early love for the Holy Sacrifice and Confession (p. 352).

Much credit is due the translator, Father Jordan Aumann, O.P., literary editor of the *Cross and Crown Series*, and to the publishers, B. Herder Book Co., who continue to enrich Catholic life with their excellent publications.

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Greer, Paul, *Co-Operatives: The British Achievement*. Harper & Brothers, N. Y. Pp. 171. \$3.00.

Simultaneously with the appearance of Paul Greer's book, the British co-operative authorities announced that they were going to set up an independent board to investigate their movement, its present status, its weaknesses and its possible future. There is no casual relationship, as far as we know, between the publication of Greer's book and this announcement; but a perusal of the book, which reveals the great strength and also the weaknesses of the movement in Great Britain, would make it very probable that, because of their capacity of

self-analysis and self-criticism, the British people would come to this decision.

Would that I had the ability, in this short review, to impress on the masses of the world's people the importance of this book and the necessity that they should read and study it! Here is described a people's movement, thoroughly democratic, scientific in every respect; and yet it has been given the go-by. Statistics are against it. But yesterday electricity and aeroplanes, radio and television statistically would be counted out. Economic co-operation is already as promising an ideal as any of these ever were.

This is a great story. More than 11,000,000 people, through 1,000 retail co-operatives, are members of the British movement, tied together in the co-operative wholesale (C.W.S.), a business as great as any other such enterprise in the world,—in fact, Britain's largest enterprise.

The C.W.S. is linked up with the Scottish wholesale, the S.C.W.S., and together they own extensive tea plantations in Ceylon and in India. In turn, they have joined up with the Swedish *Kooperativa Forbundet* to manufacture electric lamps and other consumer requirements.

The annual sales of C.W.S. have doubled in six years and are running now at the rate of \$1,178,000,000 a year. The retail trade of the co-operative movement, now well above \$2 billion, returns savings of more than \$116 million annually.

In some respects the S.C.W.S. is even more spectacular. Two out of three families of Glasgow hold membership in the co-operatives and the same is true of the mining towns of Lanarkshire, Fife and the Lothians. In 1953, the trading surplus of the Scottish movement was \$122 million after paying share interest.

A close-up view of some of the local societies will give us an even more impressive idea of the virility of the British co-operatives. For example, in all the world there is no duplicate of the London Co-operative Society, one of the five big co-operatives serving this metropolis. It has a membership of 1,150,000 people, an annual turnover of \$135 million and rebates of \$5 million annually. It employs 19,000 people in 1,200 stores. As many as 1,000 new members sign up each week.

The St. Cuthbert's Co-operative Association in Edinburgh is Scotland's largest co-operative society with a membership of 90,000 and a staff of 3,600, of which 600 are in one of its department stores.

This is the answer to the North American contention that consumer co-operation cannot be established in urban areas, especially in big cities.

But the British co-operative movement, according to Mr. Greer, is not only an immense economic achievement—it is even more significant as an instrument of social reform. Let us pick out a few of the gems that flash from the pages of his book:

His analysis of the problem:

"Nothing could be more mistaken than to believe that society is crystallized into its final and unchangeable form or that any possible change must

go in the direction of further centralization... Fundamental to a change at once efficient and ethical is the general acceptance of the consumer interest as paramount. When the producer function is recognized as a means, and not an end, new and fairer objectives come into view. Through voluntary co-operation such unity of purpose becomes possible—even in the commercial sequence of producer-distributor-consumer."

On the burden of surpluses in the United States:

"The doctrine of every man for himself mistakenly disguises underconsumption as over production."

Human welfare versus profit:

"Here is a conscientious force standing for the homely virtues by which men grow in moral stature and understanding. Outside all the dodges of sharp dealing and the makeshifts of political legerdemain, the co-operatives give precedence to human welfare, overcoming the limitations of the individual without submerging any of the rights of man—costing only the renunciation of the privilege of exploiting one another."

Not Utopian:

"As a social philosophy, co-operation is an end in itself, the framework of a new civilization in which the satisfaction of needs replaces the pursuit of profit. Nothing other-worldly is to be found in self-interest thus divested of exploitation, benefiting the many and doing harm to none."

His concept of the role of the people:

"A growing multitude seek consciously to replace misery with abundance, ignorance with intelligence, and war, hot, lukewarm or cold, with peace. These are ordinary people, wise only in everyday experience, who realize that if the world is to be transformed it will not be by force but by inner change. If a new social order is to arise, its coming will be gradual, like the blooming of the heather on the Scottish moors."

On social progress in undeveloped areas:

"In colonial countries, co-operation is often the first step in building a modern community where the old tribal society is breaking down. There again the social benefits are inextricable from the economic. In such ways do people learn the working of democratic processes—to stand by decisions, to work in committees and to accustom themselves to electoral methods."

Also:

"A new set of human values is replacing the old ritual worship of power and success."

A light to the world:

"A socialized outlook marked by individual intelligence and collective efficiency has built the British consumer movement. This island of sanity

flashes its light across a stormy sea to warn of shoals on which modern civilization may wreck itself."

The common people of the world, and of Asia and Africa in particular, are afire with a new zeal for "life, liberty and the pursuit of happiness." They are flocking to Britain in ever increasing numbers with the hope that here at last they have found the life-giving formula which is the objective of their dreams.

As Greer well says: "If the inevitable process of industrialization is to be carried on as a community responsibility, the thought is, many mistakes of western finance can be avoided. The constitution of the new republic of Indonesia states that the national economy shall be organized on a co-operative basis."

Destiny has thrown the leadership of the modern world into the lap of the American people and it is, therefore, providential that one of their outstanding journalists and social philosophers should have written this timely book. It would be a tragedy of the first order if the Americans would fail to understand the significance of the greatest democratic movement of modern times.

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Windell, George G., *The Catholics and German Unity 1866-1871*. University of Minnesota Press, Minneapolis, 1954. Pp. xi+312. \$5.00.

This book tells a brief but highly consequential story. In 1866 Prussia defeated Austria in a war that was little more than a skirmish. However, as a result, Austria could no longer be the sun in the Germanic universe. Prussia filled the void. In other words, a young Protestant power superseded an old Catholic power. Forthwith the Protestant North set about absorbing the Catholic South. "Statistically the exclusion of Austria reduced the Catholic part of the population to a minority. In 1855 Catholics numbered about twenty-three million of the forty-three million inhabitants of the German Confederation. Of this total, about twelve million lived in the German sections of Austria. If we allow for the growth of population in the ensuing eleven years, it is apparent that Catholic Germany was almost exactly halved by the Treaty of Prague." (P. 6)

Catholics, therefore, had sound reasons for pessimism. Yet "in the years between 1866 and 1871 German Catholics exercised a much greater influence on the nation's history than has generally been recognized. In almost all important decisions their weight was in some way felt; in several, it appears to have been decisive." (P. 4)

In her new position Prussia faced the question of diplomatic relations with the Vatican. "One faction within the Curia," writes the author, "had recommended since the end of the war that Prussia's new status in Germany be recognized by sending a prelate of high rank to Berlin as Papal Nuntio. Bismarck was not unfavorable to the idea, believing that he could deal with German Catholic opposition more effectively

through an official representative of the Vatican than through the Catholic section of the Prussian *Kultusministerium*. . . . King William, however, could not be persuaded that it was appropriate for a Protestant sovereign to receive a Papal Nuncio. Moreover, Pius IX himself did not believe that such a step was wise, since he felt, in common with the majority of the Curia, that the unfortunate effects which it might have upon the sensibilities of France and Austria would more than counterbalance any advantages." (P. 196)

The author had difficulty organizing the material for this book because Catholic leaders disagreed with each other. Furthermore, each operated in his own particular state. While many could not forget the past era of Austrian predominance, Bishop von Ketteler publicly backed the program of *Kleindeutschland* pivoting around Prussia, as opposed to *Grossdeutschland* which included Austria. With rare shrewdness and realism the Bishop discerned that internal dissensions, especially that of the nationalities, would forever prevent the reunion of Austria with Germany. If leaders were divided, so also was the press. In reaching his conclusions, the author made extensive use of the *Kölnische Blätter* and especially of the *Historisch-politische Blätter*.

Second to none among the current problems was the school question. The secular school was in the ascendancy, and the following quotation from the *Historisch-politische Blätter* illustrates why some Germans who emigrated to the United States readily took a determined stand on the school question in America. "The school has nowhere in the world the overwhelming importance that it possesses in Germany. . . . Modern liberalism is well aware of this. If it succeeds only in separating completely the schools from the Church, then the existence of the latter will cause it little concern in the future. The Church will then be a building with four walls, whose interior, as the liberals count on, will become emptier with every decade." (P. 17)

The book also casts light on the social question and the attempts which Catholic groups made to solve it. The Polish Question, in the opinion of the reviewer, should have received fuller treatment. The author interprets Bismarck's religious outlook as follows: "That Catholicism was a political force he comprehended perfectly; that it was far more he never seems really to have understood. Hence he always found it difficult to appreciate why Catholics behaved as they did. So often they chose to ignore what was clearly to their political advantage." (P. 222)

It is a relief to read a jacket and a preface that disavow definitiveness. Eschewing all blatancy, Professor Wendell admits that his book does not rest upon hitherto unknown or unused materials. He further admits that all the sources which he utilized are in print. None the less, he produced a solid, readable book free from bias. The last quality takes on added significance in view of the fact that he had to deal with Liberalism, the Syllabus, the Roman Question, and the Vatican Council.

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Ebenstein, William, *Today's Isms, Communism, Fascism, Capitalism, Socialism*. Prentice-Hall, Inc., New York 11, 1954. Pp. 191. \$3.95.

The author, a jurist and professor of political science at Princeton University, seems to be a refugee from Austria. His European background may account for a familiarity with the issues of Marxism and Fascism that is far beyond that demonstrated by most American-born writers on comparative social philosophies. It may also account for the fact that his book is not a mere textbook but something of a political *Credo*. The author hardly hides the fact that he is a "liberal" and that his sympathies are on the side of what he calls "democratic socialism."

Today's Isms is perhaps the first attempt of a rationalization of that enigmatic and paradoxical creed, so characteristic of many "progressive" American intellectuals, which conceives of a "united front" of capitalists and socialists against the totalitarian way of life. During and shortly after World War II, it was an united front of the "freedom-loving nations," including the Soviet Union, against the Axis states or of "national liberty versus fascist enslavement" and aggression (p. 28). But since this is no longer popular in this country, it has now to be the liberal-democratic front against the totalitarian way of life, including Bolshevism and communism. In all fairness it must be said that the author does reject communism, and definitely so, but he himself would probably not deny that, emotionally, he is more opposed to (now practically non-existent) fascism than to communism. But his differential treatment of Tito and Franco (pp. 50-53, 78) is really not any different from that prevailing among liberals in general. However, he is outright unfair when he speaks of the "German objective of world domination" (p. 70) and states that a German victory not only in World War II, but also in World War I, would have resulted in a way of life "based on a total denial of the western tradition" (p. 7). This would very likely have been true with regard to Hitler's war. But even those who thought it a blessing in disguise for Germany to have lost the first World War, were unlikely to have thought so because they feared that oriental despotism (of the Bolshevik kind) would have been the result of such victory.

In another place (p. 63), Ebenstein states that "the Germans were not satisfied until they had sent six million Jews . . . to the gas chambers." Germans indeed, but *the Germans*? The vast majority of the Germans regard and have always regarded the mass murder of the Jews as one of the greatest crimes ever committed in human history, a crime of which they are deeply ashamed. (A Jew, Robert H. Lowie, has heaped coals of fire on the heads of the Germans by his exceedingly charitable and fair-minded book *TOWARD UNDERSTANDING GERMANY* (Chicago 1954, cf. esp. pp. 293-298). No Jew can be blamed for accusing the Germans of not having actively resisted the anti-Jewish excesses. However, to say that "*the Germans*" were not satisfied until practically all East- and Central-European Jews had been murdered, smacks of the very racialism which the author rightly rejects. Besides, this reviewer

as not noticed any reference in Ebenstein's treatment of totalitarian communism to the mass-killings in Russia throughout the Bolshevik regime.

It seems that in the opinion of Ebenstein the fundamental error of the Bolsheviks lies in the fact that they have misinterpreted Marx. It is entirely possible that Marx, had he been living in Russia, would have long since been purged. The communist dogma of universal evolution and dictatorship, however, is, it seems, entirely in harmony with Marx's teachings. One need only read the last paragraph of the *Communist Manifesto*, or the 16th question in Engels' *Grundsätze des Kommunismus* (Berlin 1914, p. 23), or the pertinent quotations given by Werner Sombart in chapter 30 of the first volume of his *Der proletarische Sozialismus* (Jena 1924), to realize that the Bolshevik insistence on worldwide revolution is anything but an "un-Marxian doctrine." (p. 13)

To save space, we may be allowed to give other comments in an un-coordinated fashion: The theology of history (cf. p. 3) does not claim to be sufficient to determine and explain the *causae secundae* of actual history, nor that religious beliefs are the driving forces in or of history (p. 6). Hegel did not say that human ideas shape history; men merely execute the designs of the absolute mind (spirit) (cf. p. 4). The "salariat" is not different from the (Marxian concept of) proletariat if its members are without productive property and thus dependent on the sale of their labor power. (Cf. pp. 16-18; also: Emil Lederer, *Die Umschichtung des Proletariats*, in *ANGESTELLTE UND ARBEITER*, Berlin, 1928, pp. 39-60) The author, who considers rational empiricism as the most important single element in the democratic way of life and makes much of the objectivity and the unbiased, non-dogmatic outlook of the liberal, does not hesitate to call the Austrian government of Dr. Dollfuss (who was killed by Nazis) a pro-fascist government which "destroyed democratic institutions by resorting to civil war" (p. 77). He says nothing about the role of the Austro-Marxians in Vienna in those days and seems to take it for granted that functional representation is incompatible with democracy. While it is very true that there is a "law behind the law," it is the natural law and not "the consent of the governed" as such which validates the positive law. The teachings of the American communists were not merely "unorthodox opinions" (p. 99), but Ebenstein feels that the U. S. Supreme Court's 1951 upholding of the constitutionality of the Smith Act of 1940 means an abandonment of the Jeffersonian concept of tolerance, causing the validity of democracy to become a taboo issue (p. 66, 113-116). Would Ebenstein and other liberals have been just as emphatic and concerned, if the Smith Act would have been applied (as it probably has) against Nazi *Bund* members? Any doctrine, fascist or communist, which denies free speech, cannot logically claim the right of free speech for its own spokesmen. Ebenstein speaks of Zechariah Chafee as "the leading American authority on the problem of free speech" (p. 117), and of Kurt Lewin as "one of Germany's leading child psychologists" (p. 105). This reviewer, who is not unfamiliar with both fields, must admit that he

has heard of neither authority before. The voluntary poverty or community of property of the first Christians cannot be said to have been based on their rejection of the "concept of mine and thine." (p. 148) You cannot give up what you do not rightly own, nor can you sell your belongings if you deny the buyer the right to own. It is misleading to say that decentralization is out of the question in such industries as the automobile industry. It was exactly Henry Ford, Sr., who suggested "village industries," and it is General Motors which is usually cited as a classical example of managerial decentralization. Ebenstein is probably right when he says that "the formation of the democratic personality is first determined in the family" (p. 105). Perhaps it would have been better to say that the *brand* of democracy is thus determined. In America, Ebenstein says in this connection (*ibid.*), the children do not expect to be told what to do. That is decided by the family parliament; "the American father has often learned to be satisfied if he has a chance to be heard." Certainly, as St. Thomas has emphasized, the authority of the father diminishes as his children grow older and become able to judge for themselves. Nobody can claim that European folkways in family matters are the "Christian" solution. But Ebenstein's notion of authority as something like the evil counterpart of liberal democracy, is untenable. Much of our growing juvenile delinquency is doubtlessly due to the deterioration of fatherhood in modern society, often aptly depicted in the hen-pecked Dagwood Bumsted or Pete Berry of the funnies.

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Timpe, Rev. Georg, *Leuchtende Hände*. Lahn-Verlag, Limburg a. d. Lahn. 1953, Pp. 236. \$1.85. (St. Matthew's Bookstall, 1950 M Street, N.W., Washington 6, D.C.)

This book bears the title *Leuchtende Hände*, which might be translated "bright, shining hands." If the hand is taken as the symbol of a man's works or deeds, then this book does justice to its title; for it gives a series of sixty-four shining deeds done by the hands of men in the service of God. These sixty-four shining deeds are so many short lives of saintly laymen and laywomen, five or six for each month of the year. Each life comprises 3-4 pages—short enough that you can afford to read one every day, even if your days are busy. Each miniature biography is no longer than a column in your daily paper.

What do these lives offer you? Each presents the performance of a deed which you have the opportunity to imitate in your own daily life. At the close of each biography you will find suggestions on how you may do the same deed in your own way and with the ordinary means at your disposal. Each of these lives represents a single Christian idea put into practice—a teaching of the Gospel put into action. The reader will instinctively feel: It can be done, because it has been done. One of these short biographies, for example, closes

with these words: Nothing is too lofty, nothing too hard.

Nothing so effectively arouses in us a tranquil yet persevering enthusiasm as the contemplation of a simple, unassuming life. Indeed, to cope with the monotony of our daily lives we stand in need of courage, joy and love. The quiet wisdom abiding in a humble, retiring life will gradually and inevitably flow into practice, evince its beauty and exert its power. Thus, we read in the conclusion of one of these biographies: "The mystery of a renewed life is summed up in two words. These words are written in the escutcheon of the Abbey of Monte Cassino, the mother abbey of the Benedictine Order. The two words are: "*Succisa virescit*—the closer you trim the tree, the more will it flourish."

Many of the lives portrayed by Fr. Timpe have a peculiar modern appeal. There is the story of St. Gangolf (May 11), for instance, and his high respect for the holiness of matrimony. On May 22 we have the life of the married couple, Duke William of Bavaria and his consort Renata, who daily fed poor people at their table, gave them clothing and aiding them in every way. Then there is the account of Friedrich Joseph Haas (August 16), a Catholic physician in Russia, who gave all his labor and money for the relief of prisoners and those condemned to exile in Siberia. There are crime stories to match the first page of any of our daily papers, the victims of which were saintly young women. An example of this heroism is the life of Blessed Margaret of Louvain (September 2). Abundant inspiration also awaits the reader in the lively and high-spirited married couple in the story of Blessed Louis of Thuringia (September 11).

The author generally introduces each story with an allusion to some commonplace experience of modern life. He makes the reader feel at home, leads him to think it is one of his own experiences. Then follows a story from the distant past with marked resemblance to our present situation. The whole is a beautiful picture of human life set in the frame of every day happenings. A typical story opens thus: "Complaints about undutiful children are nothing new. They are as old as the human race, beginning with Adam and Eve. Noe complained. The three patriarchs Abraham, Isaac and Jacob complained. . . ." Then follows the story of an exemplary Christian father or mother who had to deal with the same complaints. In the life of St. Rupert (May 15) the author, having traced in a masterly way the trends of our present age of unrestraint, goes on to show what training Rupert was given by his mother. At the close of the story of St. Landelin (June 15), who though he had been a robber in his youth, in later life rose to the stature of a saint, we read: "Is not he a robber, who begrudges an elderly person, even if she be a mother-in-law, the quiet peaceful days of old age?" In another place we read this inscription on a tombstone: "*Sta, viator, heroem calcas*—stand a moment, wanderer, your foot touches a hero." Do you perhaps know someone in your everyday life who deserves such an inscription?

Most of the stories tell of our medieval forebearers. It is remarkable how many are taken from the so-called

"dark ages," the 9th, 10th and 11th centuries. These times may have been dark in intellectual pursuits, but they show the lustre of a true soul-culture. The stories of many saintly men and women are woven into the history of their times, so that we can see how holiness of life exerts its influence on the course of history. We read of medieval dukes and duchesses who put their wealth in the service of Christian culture, who founded parishes, built churches and monasteries. Some of these stories are Church history in miniature. We see the old Christian nobility at work building a Christian culture of which we are the heirs. By reading such detailed accounts of the works of past greatness, the reader enriches and widens his knowledge of the history of the Church. A goodly portion of *Leuchtende Hände* is a Church history interestingly portrayed in the lives of the subjects. Good examples are found in the life of St. Sebald (August 19th), a lay apostle who helped missionaries bring the Catholic Faith to the pagans of his own country; and in the account of Duke Egbert and his wife Ida (September 4), rulers in Saxony under Charlemagne, who used the influence of their truly Christian life to allay the aroused suspicions of the pagan Saxons. Reading these pages, one cannot escape the idea of how rich is our Christian past.

In style the book is simple, informal and familiar. The writer speaks to the reader as he would in conversation. What is more, he speaks to the reader's heart. Each story tells so much, and tells it in such a fascinating way that, after reading a page, one is prompted to lay the book aside and to reflect on what has been read. The urge to read further cuts short the reflection. In *Leuchtende Hände*, heart speaks to heart, and wholesome lessons are driven home with effect.

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Chambliss, Rollin, *Social Thought From Hammurabi to Comte*. The Dryden Press, Inc., New York, 19, 1954. Pp. VIII+469. \$5.00.

Chambliss' textbook has been made up quite beautifully by the Dryden Press which is pioneering in exceptionally tasteful productions in the graphic arts. It should be pointed out at once, that this publishing house deserves the palm for dignified and truly artistic advertising.

The author presents a book that is congenial in organization and diction to its beautiful printed medium. As a matter of fact, at times one has the impression that his language is too "poetic" to fit a text. It is to be regretted, though, that the publishers still use the disconcerting method of listing all notes in the back of the book and re-numbering them for each chapter. If the reader wants to look up a note, he must first page back to ascertain the number of the chapter he is reading and then search for the section with the notes belonging to that chapter. The convenience of the reader has been

sacrificed for aesthetic reasons and, perhaps, for those of cost accounting.

Chambliss devotes some two-thirds of his book to a presentation of the history of pre-modern social thought. Even the third and last section, which treats of modern social thought, is restricted to a discussion of the ideas of its early representatives. The author has done a careful and instructive, as well as thought-provoking and, at times outright inspiring job. But his criteria of selection are not entirely convincing. His periods, persons, and areas should be conceived of as "representative" of a type of culture, an ideological trend, a mentality, and the like, but they are not.

The social thought of the ancient oriental empires, for instance, can hardly be understood apart from its cultural anthropological setting. The late Prof. Zacharias, in his *Protohistory* (1947), has shown the heuristic fruitfulness of an ethnological approach to the history of ideas. One need not subscribe to economic determinism to realize the importance of environment and of the ways and means of food supply for social organization and the development of social thought. Chambliss does mention the importance of the rivers for the Babylonian and Egyptian civilizations, but he does not wish to "exaggerate" the social importance of natural phenomena. Yet it seems to this reviewer that Karl Ritter's distinction between potamic (or inland), thalassic (or coastal), and oceanic (or inter-continental) cultures would have provided a very useful frame of reference for the three great sections of Chambliss' book. Application of the Schmidt-Koppers *Kulturkreis*-concept to the five ancient societies of the first section would have contributed considerably to an understanding of the "meaning" of the social organization (e.g., the caste system in India) and the social ideologies that developed in these civilizations. The famous medieval controversy about the "universals" also would have provided a very handy conceptional framework for the classification of social philosophies. The propositions according to which universal concepts are either *ante rem*, *in re*, or *post rem*, stand for the idealistic, the realistic or the nominalistic point of view. To Platonic idealism there corresponds a social and political totalitarianism, to nominalism some form of democratic individualism, to the Aristotelian realism a kind of *via media* of philosophical anthropology and social philosophy. Had Chambliss presented Plato, Aristotle, etc., in some such framework, it would have been more satisfactory, even from a mere didactic point of view, than just lining up a number of personages, whose books are available in English, whose thoughts are timely, and so on. In this respect the author could have learned so much from the first "*geisteswissenschaftliche*" methodologist, the extremely interesting Catholic philosopher, Giambattista Vico, to whom he devoted a truly stimulating chapter.

To the general remarks we must now add a few specific comments: Granted that a textbook of this kind need not even attempt completeness, I feel that a history of social thought is deficient without at least a few comments on the land reforms of Lycurgus and Licinius (Calvus Stolo), a brief comparative study of

the social ideas of Agis and Cleomenes on the one hand, and of the Gracchi on the other. Chambliss makes the old mistake of interpreting St. Augustine as having attributed the origin of the State (and of private property) to original sin. As Msgr. J. Messner has pointed out, responsible for this seemingly ineradicable error is the "misunderstanding of Augustine's description of the *civitas terrena* in conflict with the *civitas Dei*." (*Social Ethics*, p. 498) H. Rommen rightly states that it is exactly since Augustine that it has been common Catholic doctrine that, "even if Adam had not sinned, there would be state and law" (*The State*, p. 76; Cf. Augustine, *De Gen. ad lit.* 8, 9, 17; 9, 9, 14. *Op. imp. c. Iul.* 6, 22). Chambliss' notion that St. Augustine's definition of the State is vastly different from that of Cicero is not supported by facts. As O. Schilling has convincingly demonstrated (*Die Staats- und Soziallehre des Hl. Augustinus*, 1910, Sec. 5), the great Father of the Church did not at all reduce the State's scope and function in order to make place for the Church. Chambliss also completely misunderstood St. Thomas Aquinas' theory of property, his doctrine of usury, of the just price, etc. If there will be another edition, pp. 272-277 should be re-written. St. Thomas does not distinguish between interest and usury. *Lucrum cessans, damnum emergens, periculum sortis*, etc., entitle to indemnification, not to interest proper, which latter is not interest on capital, but on a loan for consumption. Chambliss' thesis that "the Arabs kept alight the flame of Western civilization" (p. 285), appears to be a rather daring one. Also, he seems not to be aware of Sombart's famous proposition that the ecclesiastical prohibition against usury, instead of blocking the advance of capitalism (p. 335), has actually promoted it (*The Quintessence of Capitalism*, p. 247). A somewhat misleading statement is to be found on p. 339, according to which it was in 1164 that the Catholic Church officially recognized marriage as a sacrament. There can be no doubt that ever since Matt. 19.5-6 and Eph. 5.32, marriage was recognized as a sacrament. Denziger's *Enchiridion Symbolorum* does not list any official pronouncement of the Church for that year. There are some statements "*de vinculo matrimonii*" by Alexander III which might be of that date, but they do not deal with the sacramentality of marriage as such. In another place (p. 371) Chambliss tells his readers that "Pontius Pilate is said once to have asked in jest, 'What is truth?'" which seems to indicate that he doubts the authenticity of John 18.38 and, probably, misinterprets the spirit in which the question was asked.

Chambliss deserves praise for the chapter on Vico, who, in a way, anticipated Sombart's concept of the cognitive (empathic) character of the social sciences. (Cf. W. Sombart, *Weltanschauung, Science, and Economy*, New York, '39, pp. 30-35) It would be desirable that Catholic economists and sociologists examine Vico's methodological ideas for their applicability today.

DR. FRANZ H. MUELLER
College of St. Thomas
St. Paul 1, Minn.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Program of the Centennial Convention

Rochester, N. Y., August 13-17, 1955

Motto: *Peace is founded on a Union of Souls
in the same truth and chairty*

Pope Pius XII, Christmas Message, 1954

Time—The entire program is according to Eastern Daylight Saving Time

Headquarters—Hotel Seneca, 26 Clinton Avenue, South

Religious Service—St. Joseph's Church, 108 Franklin Street

Charity Aid and Mission Exhibit—Cape Cod Room

Registration—Mezzanine floor, Hotel Seneca

Friday, August 12

1:00 P.M. Registration of delegates, Mezzanine, Seneca Hotel

Central Verein Committee on Social Action

Three Sessions: 10:00 A.M., 2:00 P.M., 8:00 P.M., Directors' Room

Chairman: Joseph Matt, K. S. G., St. Paul, Minn.

7:00 P.M. Rosary for Peace over Station WSAY

Saturday, August 13

8:00 A.M. Holy Mass, St. Joseph's Church

9:00 A.M. Reception and registration of delegates, Mezzanine floor

10:00 A.M. Meeting of the Board of Trustees and Finance Committee, Directors' Room

2:00 P.M. Annual Meeting of Board of Directors, Directors' Room

3:00 P.M. Opening of the Charity Aid and Mission Exhibit, Ontario Room

- 4:00 P.M. Meeting of the Catholic Fraternal Insurance Section, Room 201
- 7:30 P.M. Rosary and Benediction,
St. Michael's Church,
Clinton Avenue North near Clifford
- 8:00 P.M. Second Meeting of Board of Directors,
Directors' Room
- 8:15 P.M. Catholic Youth Rally, Ball Room

Sunday, August 14

- 8:00 A.M. Assemble for parade—Hotel Seneca
- 9:00 A.M. Solemn Pontifical Mass,
St. Joseph's Church
(All delegates are asked to receive Holy Communion at this Mass)
Celebrant: His Excellency, the
Most Reverend Amleto G.
Cicognani, S.T.D., Arch-
bishop, Apostolic Delegate to
the United States
Sermon: The Most Reverend Aloisius J.
Muench, S.T.D., Archbishop-
Bishop of Fargo, N. D.,
Apostolic Nuncio to Germany
Music: Choir of Holy Family Church,
Rochester, under the direction of
William J. Metzger, Organist,
Seminarians of St. Bernard's
Seminary Choir
- 10:45 A.M. Breakfast will be served in
St. Joseph's Hall
Obtain tickets at registration desk
- 12:00 Official inauguration of the conventions
of the Catholic Central Verein of America,
the National Catholic Women's Union,
and the Youth Section, C.C.V.A. and
N.C.W.U., Ball Room, Seneca Hotel
Presiding: August M. Maier,
Past President of Rochester
Branch
Greetings: Joseph H. Gervais,
General Chairman of the
Convention
Mrs. Loretta Schaefer,
Co-chairman
Hon. Peter Barry, Mayor of
the City of Rochester
Welcome: Frank E. Popp, President of
N. Y. State Branch C.C.V.A.
Mrs. Marguerite Male,
President of N. Y. State
Branch N.C.W.U.
Bernard Dengler, President of
N. Y. State Branch Youth
Section

Response: Albert J. Sattler,
President of the C.C.V.A.
Mrs. Rose Rohman,
President of the N.C.W.U.
Robert Sprafke,
President of the Youth Section

Pledge of Allegiance to the Flag
Presentation of National Banners
Announcement of Convention Commit-
tees, by Albert A. Dobie, General
Secretary, C.C.V.A.

3:00 P.M. Civic Demonstration, Auditorium of
Columbus Civic Center, 50 Chestnut Street

Presiding: The Most Reverend
James E. Kearney, D.D.
Bishop of Rochester

Chairman: Joseph H. Gervais
Our National Anthem, by the assembly

Welcome: The Most Reverend
James E. Kearney, D.D.,
Bishop of Rochester

Address: "A Century of Catholic Social
Action"
Richard F. Hemmerlein, M.S.,
Syracuse, N. Y.

Tribute to the Catholic Central Verein:
Mrs. Mary Filser Lohr,
Past President, N.C.W.U.
Massed Chorus of Teutonia
Liedertafel,
Badische Maennerchor and
Arbeiteraenger Chor.

Remarks: His Excellency, the Most
Reverend Aloisius J. Muench,
S.T.D., Archbishop-Bishop of
Fargo, N. D., Apostolic
Nuncio to Germany

Remarks: His Excellency, the Most
Reverend Archbishop Amleto
G. Cicognani, S.T.D.,
Apostolic Delegate to the
United States

"Holy God We Praise Thy Name"
by the assembly

6:30 P.M. Centennial Banquet, Ball Room,
Seneca Hotel

Toastmaster: Rt. Rev. Msgr.
Joseph H. Gefell

Address and Centennial Felicitations:
His Excellency, the Most Reverend
James E. Kearney, D.D.,
Bishop of Rochester

Recognition of Central Verein
Senior Members

Social Hour

Monday, August 15*Feast of the Assumption of the Blessed Virgin Mary*8:00 A.M. High Mass in honor of the Holy Ghost,
St. Joseph's Church9:30 A.M. Official opening joint session for the
delegates of the C.C.V.A. and N.C.W.U.,
Ball Room*Presiding:* Albert J. Sattler,
President of the C. C. V. A.*Reading of Annual Messages:*Albert J. Sattler, President, C.C.V.A.
Mrs. Rose Rohman,
President, N.C.W.U.
Robert Sprafke,
President, Youth Section10:45 A.M. First Business Session, Ontario Room
Report of the Credentials Committee
Report of the Nominations Committee*Note:* Monday afternoon is to be devoted exclu-
sively to meetings and deliberations of
the various committees2:00 P.M. Meeting of the Resolutions Committee,
Hunt Room3:30 P.M. Final Meeting of the Catholic Fraternal
Insurance Section, Room 2018:00 P.M. Joint Session of the C.C.V.A. and
N.C.W.U., Ball Room*Presiding:* Albert J. Sattler,
President, C.C.V.A.*Central Bureau Report:*

Rev. Victor T. Suren, Director

Centennial Fund Report:

Cyril J. Furrer, Chairman

Address: "Frederick P. Kenkel, Peerless
Leader of the Central Verein,"
Walter L. Matt, St. Paul, Minn.**Tuesday, August 16**8:00 A.M. High Mass of Thanksgiving,
St. Joseph's Church

9:30 A.M. Second Business Session, Ontario Room

12:00 noon Polls open for election of officers

2:00 P.M. Third Business Session, Ontario Room

Address: Very Rev. Msgr. G. Fittkau,
Director, American St. Boniface
Society

5:00 P.M. Election of polls close

8:00 P.M. Mass Meeting of the National Catholic
Women's Union, Ball Room
All delegates of the Catholic Central
Verein will attend this mass meeting,
which will be addressed by His Eminence,
Samuel Cardinal Stritch**Wednesday, August 17**8:00 A.M. Sung Mass of Requiem for the deceased
members of the C.C.V.A. and N.C.W.U.,
St. Joseph's Church

9:30 A.M. Fourth Business Session, Ontario Room

1:30 P.M. Final Business Session, Ontario Room
A meeting of the Board of Directors will
immediately follow adjournment of this
business session. Parlor A.3:00 P.M. Installation of Officers, Departure Service
and Benediction,
St. Mary's Church, South Street3:30 P.M. Sightseeing tour for delegates. Buses
leave in front of St. Mary's Church and
return to Old Topper Gardens*PRAISED BE JESUS, MARY AND JOSEPH!***Cardinal Spellman's Message**Cardinal's Residence
452 Madison Avenue
New York 22

May 13th, 1955

DEAR MR. SATTLER:

On the important occasion of the Centenary of the Catholic Central Verein of America, I am pleased to offer my congratulations to you, the President, to the other officers and members of this federation of Catholic Societies.

It is most appropriate that you celebrate your one hundredth anniversary in Rochester, since in 1854, your

preliminary gathering in this City occasioned the first Convention in Baltimore on April 16th, 1855.

During this period covering ten decades of achievements, countless individuals, comprising the membership of the Verein, have been strengthened in their faith by your splendid spiritual program of Catholic Action, and the Church has been aided immeasurably by the support of loyal and devoted members affiliated through your Societies and Fraternal Groups.

More particularly, have your leaders responded to Pope St. Pius X in his call to Catholic Action by the establishment of the Central Bureau in St. Louis, to guide and direct your organization in the promotion of a Christian Social Order.

May your present deliberations be fruitful and may the experience of the past century assure you of con-

tinued progress, development and greater success in the strengthening of the Mystical Body of Christ.

With a blessing, I am

Very sincerely yours in Christ,
(signed) F. CARDINAL SPELLMAN
Archbishop of New York

Mr. Albert J. Sattler, President
217 Broadway
New York 7

From the Verein's Episcopal Spiritual Protector

Office of the Archbishop
3810 Lindell Boulevard
St. Louis 8, Mo.

May 11, 1955

DEAR MR. SATTLER:

My congratulations to the Catholic Central Verein of America on the completion of one hundred years of service to the Church and to our Country.

Since its formation in 1855 by the union of different benevolent societies, the Central Verein has been outstanding in its organized application of Christian ideals to the varied problems of the day. On every important issue affecting the Church and society during the past century, the Verein has taken a constructive position. Particularly noteworthy is its promotion of social justice as outlined in the Papal Encyclicals.

Saint Louis, the home of the Central Bureau, is happy in being closely identified with the Central Verein and we rejoice with it in the commemoration of one hundred years of achievement.

Treasuring the memory of Frederick P. Kenkel, long the Director of the Central Bureau, and one of our own illustrious lay leaders, the Archdiocese of Saint Louis heartily salutes the Catholic Central Verein of America.

(signed) JOSEPH E. RITTER
Archbishop of St. Louis

Felicitations From the American Hierarchy

National Catholic Welfare Conference

April 21, 1955

DEAR MR. SATTLER:

It has come to the attention of the Administrative Board of the National Catholic Welfare Conference, that the year 1955 marks the one hundredth anniversary of the founding of the Catholic Central Verein.

At their meeting of April 19th, the members of the Board instructed me, in their names, to extend to this worthy organization their cordial felicitations on this happy occasion and to convey the assurance of their prayerful good wishes.

The Catholic Central Verein is not merely one of the oldest of our Catholic societies in the United States. By reason of the high purposes to which it dedicated

itself, by its far-sighted vision and by the quality of its service to God, to our country and to our fellowmen, it has been one of the most exemplary.

The record of its activities is long and impressive. Through all the years it has given strong and fruitful support to the Church, and its cooperation has been a valued and heartening source of assistance to the Bishops in the fulfillment of their Apostolic mission.

The members of the Administrative Board beg that God may continue to bless its membership and to further its important work.

Yours very sincerely in Christ,

(signed) KARL J. ALTER
Chairman
Administrative Board

Mr. Albert Sattler, President
Catholic Central Verein
217 Broadway
New York, New York

Archbishop Cushing

Archbishop's House
2101 Commonwealth Avenue
Brighton 35, Mass.

July 25, 1955

MR. ALBERT J. SATTLER
President
Catholic Central Verein of America
217 Broadway
New York 7, New York

DEAR ALBERT:

I have read that the Catholic Central Verein of America will hold its 100th Annual Convention in the city of Rochester, New York, from August 13th to August 17th. Since I cannot be present for this centennial celebration, I wish to be numbered among those who are offering this great organization congratulations, blessings and continued success.

As the oldest national federation of Catholic men in the United States and the first to receive from the American Hierarchy the mandate for Catholic Action, the Catholic Central Verein of America has established traditions most beneficial and helpful to all the lay organizations associated with the NCWC.

In the spiritual field and in the promotion of the Papal Encyclicals in behalf of the Christian Social Order, the work of the organization has been most extraordinary.

Your well-edited magazine has also served as a source of valuable information to clergy and laity.

Your many charities for home and foreign missions and other worthy projects have been outstanding.

God bless you all on the occasion of your 100th Annual Convention, and may He inspire you to continue to live up to the traditions of your outstanding Catholic organization.

Devotedly yours,

/s/ RICHARD J. CUSHING
Archbishop of Boston

The Holy See and the Central Verein

Pope Pius IX

THE ELEVENTH CONVENTION of the Catholic Central Verein assembled May 20-23, 1866, in the city of Buffalo. At this meeting, Rev. Norbert Stoller, O.M.C., of Syracuse, who served several terms as recording secretary of the C.V., urged the delegates to send a communication to Pope Pius IX, composed in Latin, in which the objectives of the Verein would be stated and in which the Holy Father would be petitioned to impart His Apostolic Blessing. The document, which was signed by all the officers and delegates, was sent to Rome by Bishop John Timon of Buffalo, the Bishop to whom the founding fathers of the CV went for counsel when the idea of a national society was first broached in 1854.

The Holy Father's reply, received a few weeks later, was dated July 5. It was addressed to Bishop Timon and in its translated version reads as follows:

"VENERABLE BROTHER, SALUTATION AND APOSTOLIC BLESSING!

"At a time, Venerable Brother, when godless men conspire with such wickedness against the Catholic Church, nothing can, in fact, be more desirable and pleasing than that We should find men everywhere, whose earnest aim is the protection and defense of our Church. In consequence, it caused Us no slight joy when your address of May 22 was received, signed by you and others and expressing the most profound sentiments of devotion and veneration for Us and this Holy See. At the same time you informed Us, Venerable Brother, that the 'German Roman Catholic Central Verein,' consisting of members in every State of the Union, was assembled in your city of Buffalo last Pentecost; which society pursues as its principal purpose to defend and disseminate faith in our Holy Church and her saving teachings with zeal and perseverance, as well as to strive against and to oppose the countless evil sects and fatal errors.

"In consideration thereof We accord well-merited praise and thanks to the members of the society named and cordially encourage them to persevere in their holy undertaking (in obedience to their ecclesiastical Superiors) and to be ever more and more solicitous for the defense and dissemination of the Catholic teaching. And we humbly pray the Almighty and Gracious God to pour out upon the members of this Society the choicest gifts of the blessings of His Divine grace. Further, as a token of Our special good will toward you, We impart to you, Venerable Brother, to the flock entrusted to your care, and to all members of the aforementioned Society, the Apostolic Benediction in cordial love.

"Given at St. Peter in Rome this 5th day of July, 1866, in the 21st year of Our Pontificate.

PIUS P. P. IX."

Two years later, the Verein was again the happy recipient of a warm message from Pope Pius IX. Reflecting the troublesome times, the document holds up the ideal that Central Verein members "submit most reverently and obediently to the Vicar of Christ and keenly feel the indignities heaped upon him." The message in its entirety:

"TO OUR BELOVED SONS HEALTH AND APOSTOLIC BENECTION.

"That open profession of faith, for the declaration of which you are wont to assemble each year from the different States of the Union, reflects in such a glorious manner the spirit of Catholic unity that We find therein the sweetest consolation. We regard these gatherings as a spectacle worthy of the Church, because the faithful are sending to these meetings as their spokesmen outstanding men who, with the approbation and the support of the ecclesiastical authorities, voice the sentiments of the people they represent,—publicly and solemnly professing that they adhere with heart and soul to the Holy See as the seat of truth and the center of unity; that they submit most reverently and obediently to the Vicar of Christ and keenly feel the indignities heaped upon him; that they acknowledge and proclaim the inviolability of his rights both civil and religious; that they condemn and reject whatever occurred in the past or may occur in the future in violation of these rights, and are ready to defend them with all means at their disposal. Moreover, they confirm these touching declarations by magnanimous contributions collected in the name of all.

"The enemies of the Lord and His Vicar also assemble frequently from all parts of the world, animated not with love but with hatred for truth and justice, intent not on strengthening but on destroying the order, not dedicated to the service of charity and peace but to the destruction of the bonds linking human society together. And having transacted their quarrelsome and confused deliberations, they disband—more at variance with one another than before. And while in Catholic gatherings the spirit of unity and humility prevails, expressive of that divine prayer 'that all may be one,' the assemblies of the godless, on the other hand, are dominated by the spirit of pride, contention and dishonesty. While, therefore, Catholic gatherings move on the firm ground of unity and solidarity, giving life, strength and the assurance of victory, the others may read their doom in that divine dictum: 'Every house divided against itself will be destroyed, and if Satan is divided against himself . . . how then shall his kingdom stand?'

"Rejoice, therefore, Beloved Sons, that God has called you to defend religion and sacred rights and thus made you worthy not only nobly and confidently to profess His holy name, but also to contribute toward that victory that He will ultimately grant His Church.

"We therefore felicitate you and implore the assistance of divine grace through which you will be ever more strengthened in your resolve to wage the battles of justice with that joyous readiness which ensures the final triumph.

"Meanwhile, as a token of heavenly favor and a pledge of Our own grateful benevolence and paternal affection, receive the apostolic blessing which we most willingly impart to you and your entire Catholic Verein.

"PIUS PP. IX.

Given at St. Peter's in Rome, on the twenty-second day of August, 1868, in the twenty-third year of Our Pontificate."

Pope Benedict XV

During World War I, a program of bitter anti-German propaganda and hate was unleashed in the United States. Anything and everything in the remotest way related to Germany was anathema. To bear a German name or to speak the language was considered a capital crime. The most intemperate and irrational anti-German statements were made by people of high station and low.

The Catholic Central Verein by that time (1917-18) had certainly established itself as a thoroughly Catholic and truly American institution. It had successfully weathered the bitter controversies that involved Catholic German Americans around the turn of the century, when Pope Leo condemned the heresy of "Americanism" in his *Testem benevolentiae*. Nevertheless, the war fever of 1917-18 caused some people to think and do strange things in the name of patriotism. To allay any doubts that might rise in regard to the loyalty and patriotism of the Central Verein, which even then continued to conduct its meetings largely in German, no less an authority than the Apostolic Delegate to the United States, Monsignor Bonzano, came to the Sixty-second Convention in St. Louis, in 1917, to address the delegates. On that historic occasion, Monsignor spoke as follows:

"Six years ago I landed in this country of yours. I got acquainted with your organization, the Central Verein, and I became a fast friend of it. Every year I asserted and repeated that I admire your work, that I admire your organization and treated you as a friend.

"This year, for many reasons, I was tempted to dispense myself from coming here. . . . But there is a strong reason for my coming to you. *Amicus in re incerta—re vera amicus*. "A true friend shares the joys of his friends and also their sorrows."

"Notwithstanding your work for which you so well deserve the thanks of your Church and your Country, I saw and feared that perhaps somebody might question or discuss your patriotism. For this very reason I am here today. No institution under the sky assists so much in fostering the loyalty to one's country as the Catholic Church. I represent

the Head of this Catholic Church, and today my presence here means that you are loyal to your country; my presence emphasizes your patriotism. If I did not believe that you are good, loyal, patriotic Americans, I would not be here today. That is my special reason for being here today."¹)

In the summer of 1918 the war was at its height. Thus the annual convention was dispensed with and in its stead an executive meeting was held in Chicago. With the signing of the Armistice, November 11, 1918, the CV was able to resume its convention in 1919. Accordingly, the first post-war conclave was scheduled for Chicago. Prior to the meeting a lengthy and cordial message was sent to the Verein by Pope Benedict XV through his Secretary of State, Cardinal Gasparri. The message was addressed to Archbishop (later Cardinal) George W. Mundelein of Chicago:

"The information has come to the Holy Father that the Central Verein, after the long interruption caused by the war, will soon meet again in the city of Chicago.

"This information has been received with the greatest satisfaction by the Sovereign Pontiff, who is well acquainted with the splendid merits of its work. At the same time he is deeply grieved to learn that there is no longer with you your worthy President, Mr. Frey, whom it has pleased Almighty God to call to his eternal reward.

"And now that the Central Verein takes up its labors anew, the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

"His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which the German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly, indeed, have they responded to its different calls, pouring out for it lavishly, their money, their service and their lives.

"But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is alas only too true that this cruel war which had so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out and all the nations be brought together again in the sweet bonds of Christian brotherhood.

"To bring this about, Catholics in a more particular manner must lend themselves, since they are already closely united in the Mystical Body of Jesus

¹) *Proceedings of the Sixty-second Convention*, p. 61.

Christ, and should, therefore, constantly give others an example of Christian charity. In achieving this result the work of the German Catholics in the United States, who, being united by the closest ties to both lately warring races, ought to be particularly successful.

"Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed himself on this subject to the Bishops of Germany, now appeals to you in order that you, too, may co-operate in such a noble mission. Moreover, knowing the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, and this in the quickest and most effective way, especially facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation Almighty God's choicest blessings. And as a pledge of this, the Holy Father with an outpouring of fatherly affection bestows on Your Grace, on all who shall take part in the Congress, and on all of your faithful, the Apostolic Blessing.

"All of this I am pleased to communicate to Your Grace, while with sincerest esteem, I beg to remain,

"Your Grace's devoted servant,
PETER CARDINAL GASPARRI"

As a direct response to the exhortation of His Holiness, the CV engaged upon a vast program of war relief which was continued until Europe recovered from the disaster of World War I. This program was resumed after World War II and continues to this day.

Pope Pius XI

The Central Verein was again privileged to receive encouragement from the Vicar of Christ in 1925, when Pope Pius XI sent the following message, addressed to the Bishop of Cleveland, through the Secretary of State, Cardinal Gasparri:

"YOUR LORDSHIP:

"The Holy Father has obtained with real satisfaction from your Most Illustrious and Most Reverend Lordship information concerning the praiseworthy activities and the uncommon merits of the German Roman Catholic Central Verein, which has during its long existence of more than sixty years given numerous proofs of its fidelity to the See of Peter, and has won such great merits in the field of Catholic Social Action, always taking

the lead at the head of similar associations, and always observing closely the Papal Documents concerning Catholic Action and the instructions of the Holy See.

"The August Pontiff has taken cognizance of this information with genuine interest, and, knowing that the said Society is to conduct its annual convention in the City of Cleveland this year, entrusts to your Lordship the mission of communicating to that convention the Apostolic Blessing, which He imparts from his whole heart to all members, their families and the activities of the Society which are so full of promise for good.

"Permit me to avail myself on this occasion to renew the expression of my sentiments of sincere and special esteem. I am

"Your Lordship's servant,

"P. CARDINAL GASPARRI"

"To the Most Illustrious and Most Reverend Monsignor Joseph Schrembs, Bishop of Cleveland."²)

David Goldstein and F. P. Kenkel

WHEN ON PALM SUNDAY of this year Dr. David Goldstein was honored by being made a Knight of St. Gregory, the director of the Central Bureau, mindful of the close ties which had existed between our institution and the illustrious "Campaigner for Christ" under Dr. Kenkel, sent Dr. Goldstein a congratulatory message. Responding to our message, the latter was most gracious in expressing his appreciation. He sent the following letter which is of interest to all members of the CV:

DEAR FATHER SUREN:

I am writing to let you know that your admirable Catholic sociological organization was in my mind during the Palm Sunday celebration of my 50th Catholic birthday. It was the occasion when our Holy Father bestowed upon us the honor of being a Knight of St. Gregory the Great, through Boston's charitable, constructive, dynamic Archbishop Cushing.

I have in mind the fact that it was through the courtesy of the Central Bureau's able Director, F. P. Kenkel, that I was first called into the national field, to proclaim things Catholic, and things patriotically American, against the Socialist enemy of God and Country. This was about six years before the world heard the names of Lenin, Trotsky, Stalin, Molotov, and their associated moral and civic disruptionists.

It is a pleasure to see, through the Central Verein's *Social Justice Review*, that the able Catholic sociological standard is being advanced through your directorship.

Sincerely in the Lord,

/S/ DAVID GOLDSTEIN

²) This document is quoted from *Central Blatt and Social Justice*, Vol. XVIII, No. 6 (Sept., 1925).

A Tribute to Dr. Kenkel

IN THE COURSE of his long and busy apostolate, the late Dr. F. P. Kenkel came into contact with many people of note. It was usual that these contacts did not remain cold, stilted and formal, but readily blossomed into warm and enduring friendships. Among Dr. Kenkel's very close friends was the Rt. Rev. Msgr. John O'Grady, Executive Secretary of National Catholic Charities in Washington, D. C. Because Dr. O'Grady himself is a social pioneer, it is our opinion that he was able to appreciate Dr. Kenkel to an extent not possible to most people.

When Dr. Kenkel was called to his eternal reward in 1952, his great friend in Catholic Charities wrote a tribute in the *Catholic Charities Review* of March, 1952, which may well be reprinted here as the CV prepares to celebrate its Centenary. There will be a void at the Centennial Convention. The reason for this void is more easily understood in the light of what Msgr. O'Grady has written three years ago. For the edification of all we reproduce the Monsignor's article:

The passing of Frederick P. Kenkel on February 16, at the age of 88, removes from our Catholic life one of the greatest leaders appearing during the past century. We shall forever remember his address before

the meeting of the National Catholic Rural Life Conference in Lafayette, La., in 1947, in which he reviewed some of the ups and downs of his eventful career. He made many references to his contact with European and American social movements during the 80's and the early 90's. He told about his early associations with some of the outstanding European leaders. He revealed how the significance of the great social movements that found expression in the encyclicals of Pope Leo XIII affected him. He described the traditions that the German immigrants brought with them to the United States, and the problems that he had experienced with some of their more conservative leaders in the development of a Christian social point of view. He recounted his various efforts to develop cooperative movements in the German Catholic rural colonies in the middle west. This statement would provide a solid foundation for a social study of German Catholic immigration to the United States.

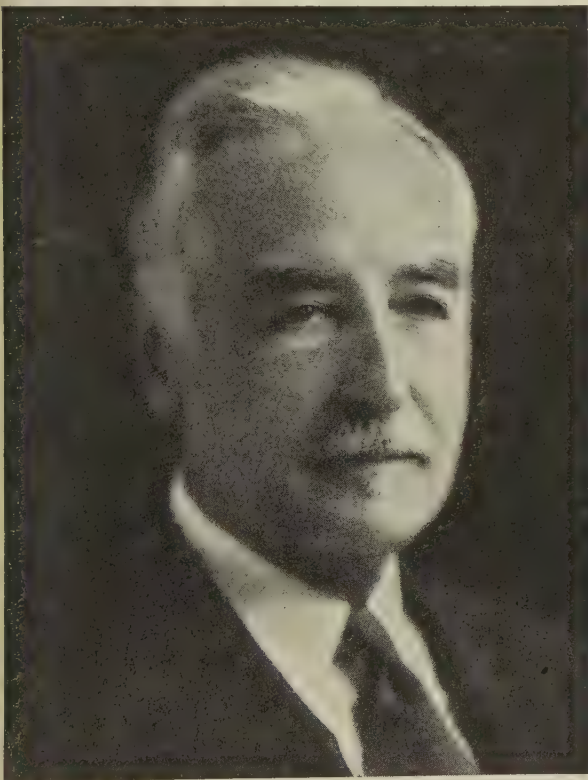
Mr. Kenkel's association between 1905 and 1921 with *Die Amerika*, a German Catholic daily newspaper published in St. Louis, gave him an interesting opportunity for close contact with the German leadership throughout the middle west. As editor of *Die Amerika*, Mr. Kenkel demonstrated that he had a real social mission. Nobody has ever fully measured the extent of his influence in these years, but there is no doubt whatsoever that it was far-reaching.

His founding, in 1908, of the Central Bureau of the Catholic Central Verein of America in St. Louis gave Mr. Kenkel further opportunity for promoting the great social mission to which he had dedicated his life. The monthly review published by this organization has always been a source of inspiration to those interested in social movements in our country. Mr. Kenkel had a remarkable faculty for keeping up to date in regard to the latest developments in social movements throughout the world. He had not only a national, but a world point of view.

Mr. Kenkel did not confine his interest to the Central Verein. For a number of years he was very active in the National Conference of Catholic Charities, the National Catholic Rural Life Conference and the Catholic Conference on Industrial Problems. He was also interested in the American Association for Labor Legislation. We well remember his scholarly analysis of "Old Age As an Industrial Problem," presented at the annual meeting of the National Conference of Catholic Charities in 1922. We happened to be in the center of the discussion at that time. We were greatly impressed by his use of all the up-to-date material on the problem. Old age for him was not merely a matter of social pathology, but a question for all industrial society involving retirement policies, savings, health, social insurance, etc.

Earlier, at the annual meeting of the Conference, in 1916, we had an opportunity of hearing his scholarly presentation of "The Role of Legislation in the Field of Relief." Here also, he presented an up-to-date analysis of the various developments in social insurance designed to protect the worker against industrial hazards.

In 1921 Mr. Kenkel again spoke at our National Conference on "The Church as a Civic Center." He



FREDERICK P. KENKEL, K.S.G., K.H.S., LL.D.

Laetare Medalist

FOUNDER AND DIRECTOR OF THE CENTRAL BUREAU

1908-1952

Died February 16, 1952

had hoped for the time when each church could be a true social center. He was particularly concerned about the rural church as a social center. He envisaged many of the problems confronted by our city churches today and the importance of having the church join with other groups in true neighborhood organization.

We have often regretted that greater effort was not made to bring together the experience, the contribution and record of the achievements of Mr. Kenkel during his lifetime. His life was one that might be a model for future generations. He was a man with a true Christian spirit. While he recognized the expanding role of government in our times, he felt that this offered a new challenge to volunteer groups to develop their own programs of self-help on a local neighborhood basis. He had great faith in the possibility of bringing neighbors together to discuss their own problems and to work out the solutions of these problems. He had a far-reaching concept of the possibilities of adult programs for social education. He had sufficient knowledge of history to understand the backgrounds of great social movements. He shared in the crusading spirit of their founders.

No story of Mr. Kenkel's life would be complete without mention of his contribution to his adopted city of St. Louis. He was a leader in Catholic Charities in that city. He founded St. Elizabeth's Day Nursery and Day Care Center. In all our work with the Catholic Charities of St. Louis, we leaned heavily on Mr. Kenkel for advice and guidance. He was always kind, always generous, always progressive. He was a man whose horizon broadened with the years. His mind remained active and clear and his memory unailing. It was always an inspiration to talk to him. His spirit helped many people to maintain their interest and their enthusiasm for the sacred causes to which they had dedicated themselves. Those who benefited by his noble example should endeavor to perpetuate his memory.

History of the Central Verein

Written by Joseph Matt

ONE OF THE GREATEST TASKS, certainly the most difficult, which confronted the officers of the Central Verein in conjunction with the celebration of the organization's Centennial was the writing of the Verein's history. To begin with, this undertaking presupposes a person with the necessary qualifications and talents, such as an historical sense, the ability to write, the patience to sift through hundreds of documents, records, pamphlets, etc., and a discriminating sense for the selection of the proper data and facts. It is necessary, furthermore, that the historian of the CV be versed in German as well as English, that he have an understanding of the great Social Question, that he be able to correctly interpret the political, religious and economic trends of the past eventful century, and that he know something of the "spirit" of the CV, so unique even among Catholic associations.

In addition to possessing these qualifications, our historian must need to be a person with a great capacity



JOSEPH MATT, K.S.G.

Chairman of
CV COMMITTEE ON SOCIAL ACTION

Chairman of
CV RESOLUTIONS COMMITTEE

Author of CV HISTORY

for sacrifice. As any thinking person can readily understand, the writing of a one-hundred page history of an organization so rich in achievement and experience as the Central Verein, entails a prodigious amount of work. It implies a great capacity for effort and the willingness to expend human energy generously.

The Central Verein has been singularly fortunate in having a man ideally suited and generous enough to undertake the writing of its history. Two years ago at the convention in San Antonio, Mr. Joseph Matt of St. Paul, editor of *The Wanderer* and honored chairman of the Verein's Committee on Social Action, and chairman of its important Resolutions Committee, very graciously agreed to write our history. A few weeks ago, after many months of toil, Mr. Matt finished his task. In true Central Verein spirit, he immediately submitted his manuscript to his Most Reverend Ordinary, Archbishop John G. Murray, for an *imprimatur*. Now the product of his scholarship and labors is in the hands of the printer who will incorporate it in the special

souvenir program which will be issued at our Centennial Convention.

In 1905, Mr. Matt wrote the CV history on the occasion of the society's golden jubilee. It is rare, indeed, and for us a most providential thing, that one and the same person should be in position to perform these two outstanding feats. Mr. Matt's centennial history will incorporate a vast array of facts, to judge the validity of which the author did not have to rely on other witnesses: he lived the CV history for the past sixty years. Not only was Joseph Matt a member of the society for this long period of time, but he was a leader in it. The mere fact that he was entrusted with writing its history fifty years ago, when he was still a young man, speaks for itself. He was a recognized leader almost from the moment he joined the CV.

When in 1907, the Committee on Social Action was formed at the Dubuque Convention to chart the Verein's program of social action, Joseph Matt was appointed to it. He is the lone surviving member of the original committee. For the past decade or so he has served as its chairman.

What is more significant, however, is the fact that it was Mr. Matt who "found" the great F. P. Kenkel for the Verein when it was in quest of the right person to establish a social action center. If Joseph Matt had done nothing else for our society, verily we would be his eternal debtors. For the acquisition of the services of Dr. Kenkel easily stands out as the most important event in the Verein's history of the past half century.

The writing of the centennial history is, therefore, only one of a long series of outstanding contributions made toward the enrichment of the Central Verein by Joseph Matt. The CV may well ask itself: "*Quid retribuam?*" What return shall it make? If the question were put to Mr. Matt, he would most likely answer with a plea that the Central Verein remain ever faithful to its principles and its spirit. On our part, we can assure Mr. Matt that not only his history of the CV which we will read avidly, but his own wonderful example of dedication and sacrifice will do much to keep our generation and those to follow, faithful to the ideals of our honored society.

V. T. S.

Our Centennial Issue

THIS ISSUE OF *SJR* is an enlarged edition of our journal in consideration of the Centennial celebration of the Central Verein. We are deeply grateful to the societies, business firms and individuals who have placed ads in this issue. Their generosity has substantially lightened our financial burden.

Louis and Josephine Schoenstein, with their immediate family of nine children, celebrated their 40th wedding anniversary on May 12 in San Francisco. Mr. Schoenstein was secretary of the German Catholic Federation of California for many years. The Federation is a state branch of the Central Verein.

Convention Calendar

CENTENNIAL CONVENTION of the Catholic Central Verein and Thirty-Ninth Convention of the National Catholic Women's Union: Rochester, N. Y., August 13-17. Convention Headquarters: Hotel Seneca.

CV of New York and the New York Branch of the NCWU: Hotel Seneca, Rochester, August 13.

Catholic State League of Texas and Texas Branch of the NCWU: Muenster, August 29, 30, 31 and September 1.

Catholic Union of Pennsylvania and Pennsylvania Branch of NCWU: Beaver Falls, September 10, 11 and 12.

Catholic Union of Missouri and the Missouri Branch of the NCWU: St. Charles, Mo., September 17, 18 and 19.

Catholic Union of Arkansas and the Arkansas Branch of the NCWU: Subiaco, September 24 and 25.

Minnesota Branch of the NCWU: New Ulm, September 25 and 26.

Catholic Union of Illinois and the Illinois Branch of the NCWU: Wilmette, October 28, 29 and 30.



ALBERT J. SATTLER

PRESIDENT OF THE CENTRAL VEREIN

*He will conduct the meetings of
the Centennial Convention*

CV Senior Members to be Honored at Centennial Convention

AT THE CENTENNIAL CONVENTION banquet on Sunday night, special recognition will be given to those who have been members of the CV for fifty years or more. President Sattler has asked all presidents of State Branches to submit the names of eligible members who will be in attendance at the convention. The presentation of a token award will follow the address of Bishop Kearney.

CV President Addresses Connecticut Convention

OVER 100 DELEGATES attended the 68th annual convention of the Connecticut Branch, Catholic Central Verein of America, and the 29th annual convention of the Connecticut Branch, National Catholic Women's Union, held simultaneously at Sacred Heart Parish in Hartford on Saturday and Sunday, June 4 and 5. Thus it was that the oldest State Branch in the CV has been the first to hold its 1955 convention.

Rev. Joseph A. Otto, pastor, serving as honorary chairman, and John C. Scharper, chairman, welcomed the delegates at a joint session Sunday morning. Rev. William E. McGrath of Bloomfield was celebrant of the Solemn Mass which followed.

At the mass meeting on Sunday morning Father Otto gave an inspirational address on the mission of the National Catholic Women's Union. He frequently quoted from the Central Bureau publication, *What is the National Catholic Women's Union?* by Mrs. Rohman. The Central Verein was represented at the mass meeting by its president, Mr. Albert J. Sattler, who is also president of the National Council of Catholic Men. He addressed the delegates on "The Catholic Family."

In the election of officers, the following were chosen for the ensuing year: Thomas J. Mann, president; Robert Cuny, vice-president; Edward F. Lemke, secretary; Michael Fersko, treasurer. Mr. Lemke begins his nineteenth year as secretary.

Promoting Parish Credit Unions

MANY YEARS AGO the Central Verein espoused the cause of parish credit unions. To this day it remains the only Catholic social action organization in the United States actively engaged in promoting these thrift and savings institutions in our parishes. Other Catholic societies on occasion will speak in praise of parish credit unions and even recommend them; but nothing is done in the way of actual promotion.

The Central Verein, of course, promotes the credit union movement through the Central Bureau. The Bureau's eminent founder, the late Dr. F. P. Kenkel, was nationally known in credit union circles for his pioneer work in this field. Under his direction and editorship, a number of free leaflets were published, several hundred thousand copies of which have been

distributed over the years. At the present time the Central Bureau has two excellent free leaflets on parish credit unions. Calls for these leaflets are received regularly throughout the year.

Some months ago several officers of the Credit Union National Association from Madison, Wisconsin, visited the Central Bureau in the company of representatives of the Missouri Credit Union League. These visitors were quite generous in their praise of Dr. Kenkel and the Central Bureau for the assistance given the credit union movement in the U. S. They expressed their appreciation particularly for the Bureau's leaflets and for the articles on credit unions which have been appearing regularly in *SJR* for many years.

Individual members of the Central Verein and affiliated societies have been instrumental in organizing parish credit unions in a number of states, such as New York, Texas, Pennsylvania and Missouri. One of our members, Mr. August Springob of Wisconsin, is the author of one of our free leaflets. In Missouri the State Branch of the CV assisted in having enabling laws passed in the legislature for the establishment of credit unions. The first credit union in Missouri was organized in St. Andrew's Parish, near St. Louis, where the late Rev. Albert Mayer, former spiritual director of the National Catholic Women's Union, was pastor.

Besides disseminating information literature, the Central Bureau promotes parish credit unions through lectures. In the past year four credit unions were founded in parishes with the assistance of the personnel of the Central Bureau. In the month of May the Bureau's director not only addressed an organizational meeting in Fredericktown, Mo., but served as secretary pro tempore on this occasion. A preliminary visit to Fredericktown was made by Mr. Harvey Johnson of the Central Bureau who was accompanied by Messrs. Arthur Hanebrink and Andrew Hustedde of the Catholic Union of Missouri. What is significant in this instance is the fact that this parish in Fredericktown had no prior contact with the Central Verein or the Catholic Union. The energetic and resourceful pastor, Rev. Leo Kampmann, is a staunch friend of our organization and is familiar with our social action program. There is every assurance that, if and when it is feasible, the representative men's society in this parish will become affiliated with the CV.

To promote Catholic parish credit unions or to serve as an officer in such organization is to engage in wholesome Catholic social action. Credit unions are the practical answer to the growing evil of usurious interest rates charged by loan sharks. Thus they promote justice and counteract injustice. A parish credit union, properly operated, is a great boon to individuals and to the community. Yet there are all too few in our country. Even at this late date we must regard the parish credit union movement as being in its infancy. It deserves vastly more attention from Catholics than it has received.

The St. Francis de Sales Benevolent Society of St. Paul, Minn., acknowledged with thanks a special invitation to the Centennial Convention extended by Mr. C. J. Furrer, chairman of the Centennial Committee. Mr. John Fischbach will represent this faithful society.



**THE CENTRAL BUREAU
St. Louis, Mo.**

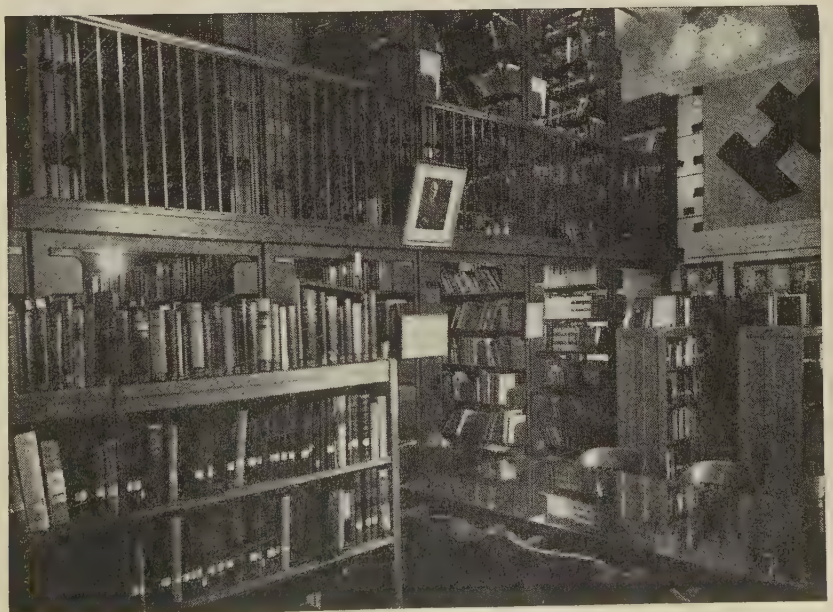
*Headquarters
of the
CENTRAL VEREIN
and the
NATIONAL CATHOLIC
WOMEN'S UNION
and
SOCIAL ACTION
CENTER*

Established 1908

**INTERIOR
of the
CENTRAL BUREAU
LIBRARY**

Housing 55,000 volumes

Constructed 1930



"Guide Right" Becomes "Eyes Right"

AS IS GENERALLY KNOWN, the Central Bureau has several publications intended exclusively for men in the service. These publications have proven very helpful to the chaplains in both World War I and World War II, and continue to be used in our present peace time conscription. Approximately *one million* of these pamphlets have been distributed by the Central Bureau thus far.

One of our service men's pamphlets deals with the important subject of chastity. Under its title, "Guide Right," it has always been in popular demand. However, several chaplains have called our attention to the fact that the title was outmoded, since the military has long since discontinued using the call "Guide Right." Yet these same chaplains were quick to add that the contents of the pamphlets are as applicable today as ever. For this reason they thought a new title was necessary in justice to the well-written pamphlet itself.

After conferring with several priests who had served in the chaplaincy, we decided on the new title, "Eyes Right." A minimum of change is involved and the new title is familiar even to civilians. From henceforth, therefore, our pair of famous military pamphlets will be *Eyes Right* and *The Name of God*.

New C.B. Publication

A NEW CENTRAL BUREAU PAMPHLET has come off the press. Titled "The Liturgy and the Laity," this pamphlet of modest size emphasizes the need of greater active participation of the laity in the Church's official worship. Its author is Dr. Liam Brophy, scholarly Irish writer who contributes regularly to *SJR*.

As Dr. Brophy explains, the liturgical apostolate is closely allied with the social apostolate. The very essence of the Social Question is the general loss of social consciousness on the part of people resulting in our present atomized society. Rugged individualism has made its inroads not only in human relations, but in man's relations to God. It has infected worship and warped the prayer life of generations. We must return to the "primary and indispensable source of the true Christian spirit," as St. Pius X has so well said in his *Motu proprio* of 1903, viz., active participation in the Divine Mysteries and the public prayer of the Church. It is in this sense that we must begin the restoration of "all things in Christ" at the altar of sacrifice.

The Liturgical Movement is dedicated to this high purpose. The Central Bureau hopes to make a modest contribution to this great movement by publishing Brophy's *The Liturgy and the Laity*, even as it issued Msgr. Hellriegel's *The Liturgy as the True Basis of Christian Solidarity* almost thirty years ago. Our new pamphlet sells for only five cents.

Fanning the Flame

DESPITE HIS YEARS, Rev. Joseph J. Schagemann, C.S.S.R., continues his zealous efforts to build up our Maryland Branch. Within recent months he has ordered a bundle of copies of *Social Justice Review* for distribution to prospective members. At each meeting he delivers a well-prepared address and stimulates discussion on current topics by the members. He has interested the Maryland Branch in working for the welfare of German refugees coming to our country under the Refugee Relief Act.

Assisting Fr. Schagemann in a notable way is Mr. Joseph Molz, an attorney of Baltimore. Mr. Molz has been elected president of the Maryland Branch by acclamation. He and Fr. Schagemann have been working arduously fanning the flame of enthusiasm in our CV members.

Must Benevolent Societies Decline?

"THE DAY OF THE Catholic benevolent society is past." This statement has been made so often and accepted without challenge that it has all but gained universal acceptance. It may be late in the day, because hundreds of Catholic benevolent societies have disbanded in the last fifty years; but we feel, nevertheless, that it is not the proper thing to subscribe supinely to the proposition that these good organizations must be ruled out by default.

We have just perused a report of the St. Francis de Sales Benevolent Society in St. Louis, an organization boasting over a thousand members. At its corporate Communion in April over five hundred members were present. They remained for the meeting and breakfast which followed. At that single meeting fourteen candidates were proposed for membership—all young men. There is no sign that this society is moribund. Why, then, must so many others feel that the days of their demise is imminent?

The secret of St. Francis de Sales Benevolent Society's success is really no secret at all. It always has had officers who are intensely interested in their society. They have succeeded in making their members "organization conscious," with the result that many members work to get new members. The individual realizes that a strong benevolent society benefits the Church, the community and the individuals themselves. To them their society is serious business.

A Jesuit Father in India, who regularly receives parcels of Catholic literature from the Central Bureau, wrote to the director as follows:

"The package of periodicals you so kindly sent reached me a couple of days ago. . . The number of books and magazines which the Central Bureau of the Central Verein has sent for our library places you and the late Dr. Kenkel among our great benefactors.

"I take this occasion to thank you also for *Social Justice Review* which comes to our library regularly."



ST. ELIZABETH'S

SETTLEMENT and DAY NURSERY

St. Louis Mo.

Established 1915

St. Elizabeth's Day Nursery's Fortieth Anniversary

WHEN THE LAST youngster waves good night to Sister as he leaves 1833 So. Eighth Street in St. Louis this coming September 6, he will, perhaps without even knowing it, mark the completion of forty years' service to the community on the part of St. Elizabeth's Day Nursery. Four decades earlier some child must have gone through the same motions, only on that day he left a much smaller house at 716 Geyer Avenue. In all probability he had a German name, and his mother was, for one reason or another, the sole support of the family.

This September the lad, whose surname is more likely to be Racato than Schultz, will close the gate of a three-building plant filled with the latest indoor and outdoor equipment. When he goes home it is probable that he will greet two exhausted parents, both of whom must work in order to meet the demands of the increased cost of living.

The contrast serves to show change at St. Elizabeth's; a change, in a sense, in the community it serves; certainly, change in materials and facilities to be used for and by the children, as older things have been replaced by modern toys, crafts, and even buildings.

For the most part, however, differences stop here. The basic principles upon which Frederick P. Kenkel, as Director of the Central Bureau, established the St. Elizabeth Settlement and Day Nursery, are as true today as they were September 7, 1915. In application they have been found to be important guides in dealing with often-difficult problems of growth and adjustment to changing social conditions. Fundamental to Mr. Kenkel's

work was the conviction that all of us must share the responsibility of aiding others to live decently and well in order that they may find God.

Then, as now, the Director, the Board and the Staff looked upon St. Elizabeth's as a means of maintaining or restoring family life and protecting children who would otherwise be left to the unsavory care and influence of the streets. They believed, and still do, that the home is the very core of the child's life, and that when it is weakened or threatened, the spiritual, mental and physical welfare of the child is endangered.

It is very difficult to even attempt an estimate of St. Elizabeth's contribution to the city of St. Louis. There is no way of knowing how many children have received a deepened sense of religious values that has shaped their lives; nor how many, by planned and supervised activity with other children, have been trained in the skills of generous Christian social group-living.

Actually the story of the development of the little nursery, staffed from the beginning by the School Sisters of Notre Dame, is one based upon the fulfillment of Christ's teaching. The increase from the first small group to approximately one-hundred-ten children, ranging in age from six months to fourteen years, is merely a partial reflection of the determination at St. Elizabeth's to heed and to live Christ's dictum, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." Or, again, "Amen, amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me."

G. K.

Arkansas Branch Studies Ways of Strengthening its Organization

THE CATHOLIC UNION OF ARKANSAS, which will hold its sixty-fifth convention in September, is made up largely of societies existing in small rural communities. In the past decade or so there has been a noticeable decline of interest among these affiliated societies. As a direct result the State Branch has suffered.

To remedy this situation, Father Michael Lensing, O.S.B., a very able and energetic priest of New Subiaco Abbey, early this spring called special meetings of representatives of the various societies. He termed these meetings "workshops." All the problems of Catholic parish organizations were discussed in detail with the delegates taking an active part in the discussions. Father Michael reports that there were about thirty men in attendance representing ten organizations. In almost all of the parishes only one-fourth to one-third of the eligible membership were actual members, and approximately the same proportion were regular in attendance at meetings. Half of the societies reporting held monthly meetings and the rest held quarterly or semi-annual meetings. Only one society had a program to interest eligible men in joining the organization.

What to us is quite significant is Fr. Michael's observation that the benevolent societies, with one exception, were operating with a benefit program "that in terms of modern economic values is close to the ridiculous." The delegates to the workshops, while varying in their opinions of the ultimate outcome of their meetings, unanimously voted to continue them.

A lengthy program of activities was prepared by Fr. Michael for discussion. Upon examining it, we were thoroughly impressed. It is not only comprehensive, but eminently practical. The many activities suggested are divided into various categories. Any society should have no difficulty selecting projects adapted to its community and the abilities of its members. We can only commend Fr. Michael and the men working with him. If persevered in, the efforts now being made cannot but bear fruit.

Fr. Englert to Observe Diamond Jubilee

REV. GEORGE ENGLERT, C.S.S.R., has recently observed the diamond jubilee of his religious profession. The anniversary of his profession was August 2. The jubilee celebration, however, anticipated the anniversary by a few days.

Now eighty-one years old, Father Englert continues as spiritual director of the Maryland Branch of the NCWU. For many years he was most regular in attending the monthly meetings of the Branch. Both the CV and the NCWU owe a great debt to zealous priests like Father Englert. Certainly our movement would never have flourished as it has without the guidance of such wise and devoted spiritual leaders.

The infirmities of his years now impose a handicap

on Father Englert. Nevertheless, he hopes to attend the CV Centennial Convention in Rochester, his native city.

We join Father Englert's many friends in saluting him on his significant anniversary. We wish him God's choicest blessings. Our members should remember him generously in their Holy Masses and prayers, if only to show their appreciation for all that Father Englert has done for our organization.

New Life and In Memoriam Members

IN THE COURSE of the past month the Central Bureau received three new life members to the CV and a subscription for one In Memoriam enrollment. The new life members are: Rev. Paul F. Huber, O.S.B., of Wilmington, Del.; Alphonse L. Ellerkamp of Philadelphia, and Michael Pfeffer of Pittsburgh.

Father Huber serves as spiritual director of the New Jersey State Branch of the CV and the Delaware Branch of the NCWU. As is quite obvious, he is very active in our movement. Mr. Ellerkamp is editor of *Nora Amerika*, a German Catholic weekly, and is well known to CV members along the Atlantic seaboard. Mr. Pfeffer is another of those quiet members of the Verein whose loyalty and devotion to the cause express themselves in generous deeds. To all of these new life members we extend a very heartfelt "Thank you."

The subscription for an In Memoriam enrollment was made on behalf of the late Rt. Rev. Msgr. Henry Koenes, former pastor of St. Henry's Church in Philadelphia. Msgr. Koenes was a staunch and liberal friend of the CV during his lifetime. His successor at St. Henry's is Father William A. Koenig, spiritual director of the NCWU.

The fee for a life membership or an In Memoriam enrollment is \$100. Life members receive *Social Justice Review* for the remainder of their lives, and have the right of voice and vote at all CV National and State conventions. Upon their death they are transferred to the In Memoriam roll of honor. Those listed on this roll share in Holy Masses offered for their repose annually.

All fees from life members and In Memoriam enrollments are placed in the Central Bureau's Foundation Fund, the interest from which is used to maintain the Central Bureau. It is this fund which removes the Central Bureau and its work from the sphere of uncertainty as far as its continuing existence is concerned.

Sudden Death of Father Fochtman

SEVERAL WEEKS AGO we were shocked to learn of the sudden death of the Rev. Frederick Fochtman, C.S.S.R., assistant pastor of St. Joseph's Church, Rochester, and devoted spiritual director of the Rochester Branch of the CV. Father Fochtman's death, which occurred unexpectedly on June 19, was caused by heart attack.

The deceased was stationed at St. Joseph's Church the past four years. In addition to his directorship of the local branch of the CV, he was chaplain of the St. Mauritius Commandery of the Knights of St. John and its Women's Auxiliary.

Father Fochtman entered the Redemptorist order August 2, 1926, and was ordained a priest at the Redemptorist Seminary in Esopus, N. Y., June 21, 1931. After his ordination, he was assigned to missionary work in Brazil, where he served for eighteen years. He was a native of New York City. He is survived by his parents and several brothers and sisters.

The Solemn Mass of Requiem was offered on June 21. Burial was in Mount St. Alphonsus, Esopus.

St. Joseph's Church in Rochester, where Father Fochtman was serving at the time of his death, is in the midst of preparing for the centennial celebration of the Central Verein. The local convention committees had been relying heavily upon the wise counsel of our deceased priestly friend. That counsel was always given with great kindness and generosity. Father Fochtman's passing leaves a great void in the Rochester Branches of the CV and the NCWU. They miss him sorely and will ever hold his memory sacred. Father Fochtman's death is also a great loss to both our national organizations to whom he was always a staunch friend. He understood our movement well and promoted it with great zeal. We commend his soul to the generosity of all members of the CV and the NCWU. (R.I.P.)

NECROLOGY

Anthony Kehrig

THE CATHOLIC CENTRAL VEREIN and its New York Branch lost a very devoted member in the death of Anthony Kehrig on June 21. Mr. Kehrig worked as a carpenter and although he retired many years ago, continued at his trade in helping with odd jobs in his neighborhood.

A native of Germany, Mr. Kehrig came to Rochester at the age of twenty-three. He was recognized as a devout Catholic, attending Holy Mass every morning in Old St. Michael's Church where he had been a member for sixty-six years. Having joined the Catholic Central Verein in his youth, he was one of its oldest living members at the time of his death. His membership was not of the nominal variety. He attended meetings of the local CV affiliate regularly. He assisted in all Verein projects cheerfully and generously.

The deceased is survived by one son and seven daughters. One daughter, Miss Helen Kehrig, is very active in the National Catholic Women's Union.

Funeral services took place on June 25. Mr. Kehrig was buried from St. Michael's Church, where a High Mass of Requiem was offered for the repose of his soul. (R.I.P.)

Contributions to the CV Library

General Library

REV. DANIEL W. KUCERA, O.S.B., M.A., Illinois. *Church-State Relationships In Education in Illinois* A Dissertation, Washington, D. C., 1955.—M R. DAVID GOLDSTEIN, Mass. *Autobiography of a Campaigner for Christ*.

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Donations to Central Bureau

Previously reported: \$7,189.26; Dr. B. N. Lies, Kan., \$25; St. Cecilia Church, Bartelso, Ill., \$5; CWU, Pittsburgh, Pa., \$5.75; Stefany Miano, N. Y., \$2; M. Donahue, Mo., \$1; C. O. Gierer, Mo., \$27; Spaeth Family Foundation, Davenport, Iowa, \$250; Winkelman Sons Drug Co., St. Louis, \$3; Total to and including June 30, 1955, \$7,508.01.

Chaplains' Aid Fund

Previously reported: \$465.02; CWU, New York, Inc., \$50; St. Francis de Sales Benevolent Society, St. Louis, \$2.95; Total to and including June 30, 1955, \$517.97.

St. Elizabeth Settlement

Previously reported: \$29,435.66; Greater St. Louis Community Chest, \$1,700; Interest Income, \$44.38; Donation, \$10; From children attending \$1,311.78; Total to and including June 30, 1955, \$32,501.82.

Foundation Fund

Previously reported: \$1,230.00; per Rev. C. F. Moosmann for "In Memoriam" Rev. Joseph F. Eger late of Braddock, Pa., \$100; Total to and including June 30, 1955, \$1,330.00.

European Relief Fund

Previously reported: \$1,779.50; Rev. Joseph H. Wels, S.J., Kan., \$30; N. N. Mo., \$150; Miss E. Kenkel, Mo., \$5; N. N., Mo., \$5; Total to and including June 30, 1955, \$1,969.50.

Catholic Missions

Previously reported: \$14,392.41; CWU, N. Y., Inc., \$14; Mrs. E. A. Roberts, Mo., \$5; M. and T. Mission Fund, \$21.24; N. N. Mission Fund, \$47.50; Miss Martha Fries, N. J., \$10; Connecticut Branch CCVA, \$6; Carver Co. Federation, Minn., \$10; N. N., Mo., \$9; Marcus Strunk, Kan., \$20; J. G. M., Mo., \$2; Wm. J. Sullivan, Fla., \$20; Mr. and Mrs. G. Mahr, Kan., \$15; E. E. Winkelman, Mo., \$40; New York Local, CCVA, \$1; Total to and including June 30, 1955, \$14,613.15.

Christmas Appeal

Previously reported: \$5,160.00; St. Ambrose Society, Texas, \$10; Mrs. James Post, Ark., \$5; Total to and including June 30, 1955, \$5,175.00.

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